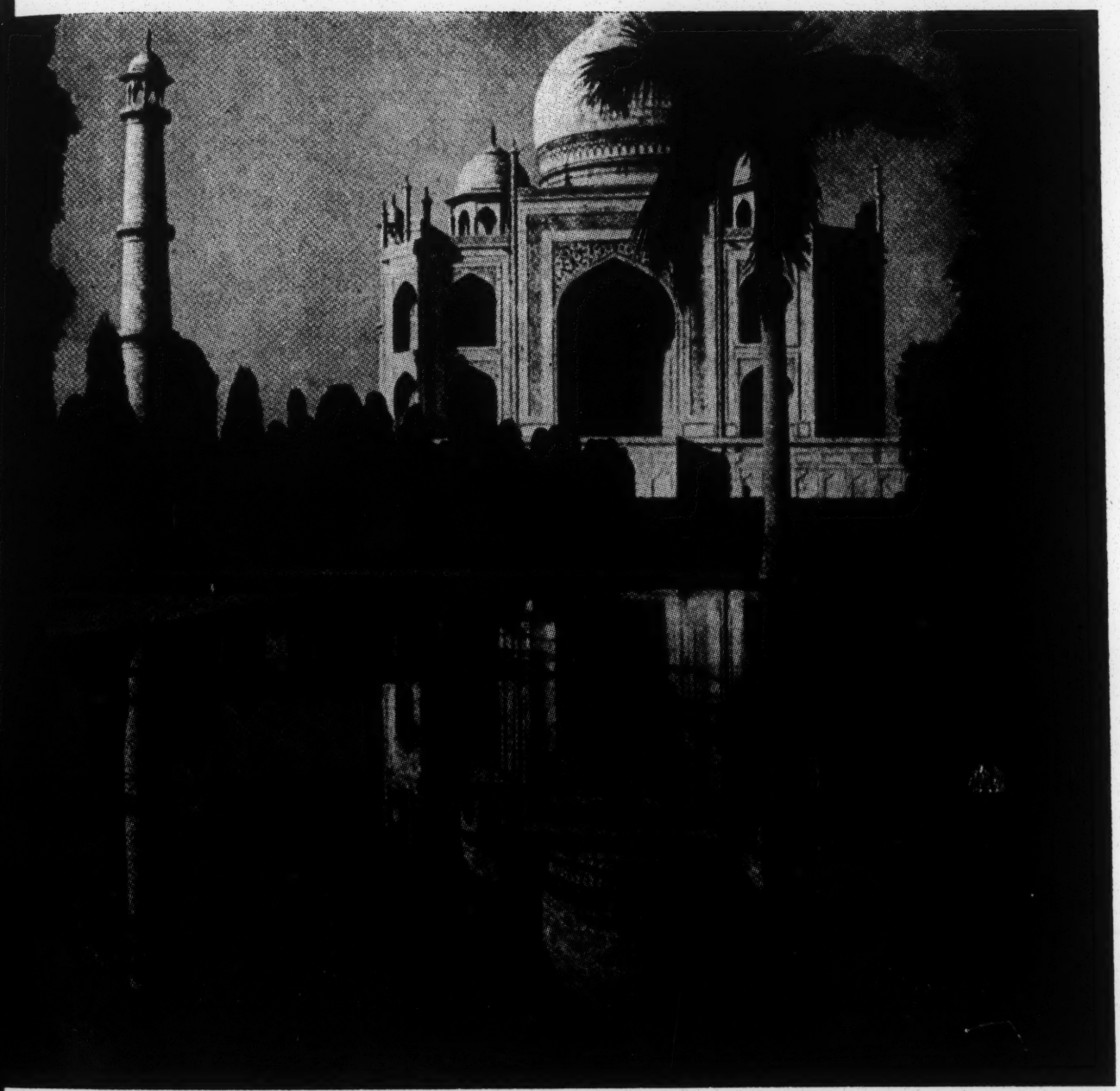
The Women's Missionary Magazine

Of The United Presbyterian Church



Tajah Mahal, Agra, India. The monument to his favorite wife, built by the Great Shah Jehan.

December 1946

The Women's Missionary Magazine of the United Presbyterian Church of North America

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A LITTLE TIME APART

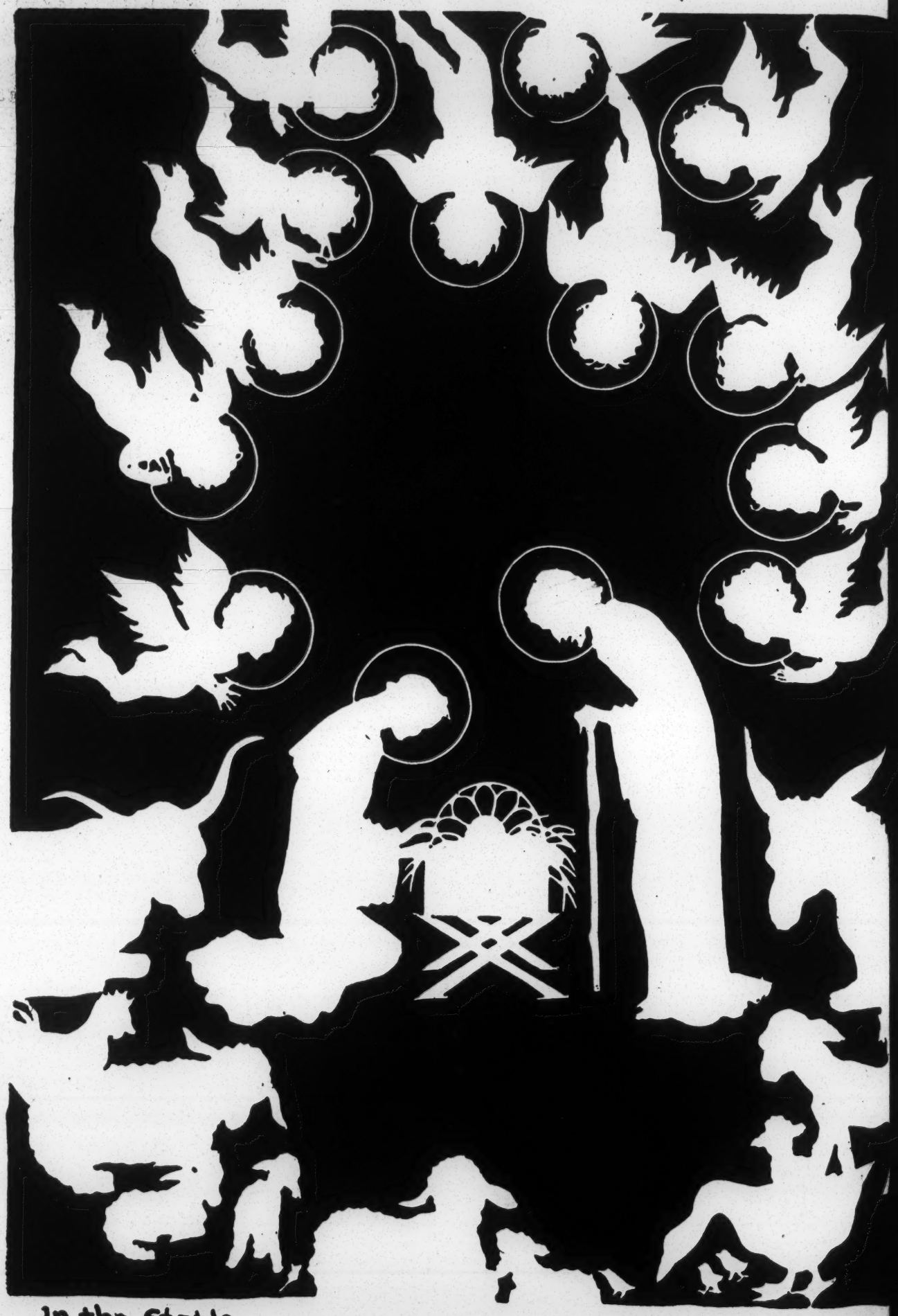
PREPARATION

Before the shepherds saw the light
And heard the Joyful News proclaimed,
They knew of One, a King of Jews,
Whom prophets years before had named.

Before the wise men saw His star
And made their journey to the West,
They knew of an expected King
Through whom all nations would be blest.

And all who hide God's Blessed Word
In loving, eager hearts today
Will find the Christ as forth they go
Wherever Heaven points the way.

—Elsie Wehling Fulton.



In the Stable

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The Women's
Missionary Magazine
of the United Presbyterian Church

Vol. LX DECEMBER, 1946 Number 4

Keys For Christian Service

India at the Threshold—The Key of Fellowship

India and the Churuh

Reviewed with additional material by MRS. E. D. McKUNE, Nampa, Idaho.

THE CHRISTIAN CHURCH is a *fellowship* of those who believe in the atoning blood of Christ, the *only Savior of the world.* The Key of Christian Fellowship and Love opens doors of beautiful experience and service in India, as well as in America and in all lands. When, we wonder, will a war-weary world learn that the principles taught by Jesus offer *the Key*—the most sensible, the most practical solution to the conflicting problem of today? Prayerfully we look at the Church, growing and becoming deeply rooted in India. May the witness of its 8,000,000 members be ever worthy of Him whose name they bear.

CHAPTER VI
THE MINISTRY OF HEALTH AND HEALING

A beautiful manifestation of the spirit of Christ has been through the ministry of the Christian medical worker in India. Missionary doctors and nurses have found much suffering in this ancient land—plagues, famine, malnutrition, ignorance and indifference to the rules of health and healing. Yet, they have labored on effectively, beginning shortly after the missionary enterprise became a world venture of the "sending churches."

Today we read that India has
280 mission hospitals
661 dispensaries
713 doctors (268 foreign; 445 Indian)

Not a large number you say, but Dr. J. Z. Hodge in *Salute to India* rejoices that "in the general medical service of India one-eighth of the total effort is borne by Christian missions." In all India there are 42,000 doctors—government, private and missionary—or an average of one doctor to every 10,000 people, as compared with one doctor for every 700 people in the United States. If we find difficulty in securing a physician or surgeon quickly, think of the situation in India!

The life expectancy in India is 26 years. Use the same numbers, but reverse them, and you have 62 years, the length of life we anticipate in the United States. (See Chart, p. 65, *October,* 1946 *Women's Missionary Magazine.*)

Dr. Clara Swain went from America to India in 1870. She and other early medical workers were truly pioneers. With meager operating and hospital equipment, but with boundless love and patience, they gradually forged a *Key of Fellowship* with the people and gained their confidence. It took time to convince the people that the ministrations of Christian doctors and nurses would not bring calamity upon them and their families. The Moslem zeal for keeping their women closely secluded, even from the eyes of a sympathetic doctor, and the deaf ear of the Hindu to any suggestion of killing plague-bearing animals and insects have been hindrances in the progress of sanitation and health. What might a thorough compulsory training in biology and bacteriology have accomplished! Today we find a great decrease in this suspicion and superstition in most parts of India. "In the last sixty years there has been great improvements in sanitation in the towns, but rural sanitation is almost untouched and Christian agencies realize this is a field where they can be of great service. Public health in India is no more backward than was public health in Europe sixty years ago." (p. 102) Red Cross classes in First Aid, Home Nursing, Hygiene and Sanitation, Domestic Hygiene and Mothercraft were attended by thousands of Indians during the War. Organized effort, public support and a continuous stream of insistent health education should accomplish much.

Christian communities have much lower death rates and infant mortality than Hindu, Mohammedan and other religious communities. "The-precept-and-example" of missionaries is bearing fruit.

India's great scourges are tuberculosis, leprosy, blindness, malaria, plague, cholera and smallpox.

Christians, especially, are increasingly placing T.B. patients in a sanitarium. The first Tuberculosis Sanitarium was opened at Madanapalle in South India in 1908, which not only cared for patients but also trained doctors and technicians. There are others now. (Text, p. 107). The one at Madar in Rajputana is making effective use of Christmas cards and seals in its anti-tuberculosis campaign.

Looking out a Hospital window.

One million lepers in India! In the name of the Christ who helped lepers, Christians help in practically every effort to alleviate suffering and prevent the spread of the disease. In the leprosarium, patients find new life, new happiness, work and play. Mrs. Martha P. Alter has given us a splendid leaflet-account of our work in *A Leper Hospital in Rawalpindi, India.* Among the activities available for lepers and "burnt-out" cases, to keep them occupied, she lists weaving, gardening, knitting, and learning to read. Christian services are provided for those who will attend.

We have been hearing much about the recent famine-relief measures needed in India. When the expected rains fail to come to save the crops, there is added suffering, even starvation, in a land where many people seldom have enough to eat.

Better nutrition for India lies deeper than supplying food for temporary relief, much as it is needed now. Social and religious prejudices are obstacles. Where the religion of the Hindu and the Jain stubbornly resists the taking of life we are apt to find more rats than in Hamlin of "Pied-Piper" fame, destroying grain and carrying plague. Monkeys considered sacred are allowed to destroy crops. Cow veneration leads to a superabundance of worthless old cows roaming and eating at will, yet many so poorly fed that they give little milk. Six million professional beggars, many of them "holy men" sponge on the people. Taboos and superstitions forbid the eating of certain foods such as eggs and meat.

In nutrition and health campaigns the Christian Church has influence far beyond that which her numbers warrant. Lasting results can come only when Indians themselves become deeply concerned. We do find much growing interest, and a desire for extending the work of training centers for doctors and nurses.

Three Christian medical schools have pioneered, two for women, one at Vellore in the south and another at Ludhiana in the north, and one for men at Miraj in Western India, started by Dr. William Wanless. The one at Vellore was started originally for women by a group of mission boards of Great Britain and America, with Dr. Ida Scudder as principal. More recently it has been selected by the Medical Association of India, Burma and Ceylon as the nucleus of a big institution for training both men and women.

Surely the Christian medical work in India is a mighty Key of Christian Service!

CHAPTER VII
UNITED THOUGHT AND ACTION THROUGH CHRISTIAN COUNCILS

As American Christians we are surrounded by, and a part of, many types of Christian Councils that seek to unify thought and action of Christian bodies. Do we realize that similar councils are growing up in the lands to which we send missionaries?

In India we read of

1. *The Provincial and Regional Christian Council.*

Suppose you are a missionary, or an Indian Christian worker in your local church facing such problems as: more than three-fourths of your people able to neither read nor write; babies of your converts wearing charms and amulets; Christian men taking plural wives; the Indian state in which you live announcing a law whereby parents who become Christian must give up their children to non-Christian relatives. . . . What would you do?

Perhaps you would be happy to journey to your provincial or regional council meeting and ease your own burdens by talking with others about solutions to your mutual problems. We know the joy of missionaries and Indian Christians in attending Sialkot Convention and our denominational annual meetings.

There are more than a dozen Christian councils that meet annually or biennially in India, attended by delegates from their respective groups. Denominational lines are forgotten. In the joy of mingling together in Christian fellowship there is the added profit resulting from consultation and study. Solutions are reached, and activities undertaken unitedly, thus bringing concerted uniform action by all churches in the area. Better understanding develops between the overlapping work of pastors, medical men and teachers, so that in their services they supplement one another. It is refreshing to note the eagerness

with which delegates rush to book stalls for Christian literature. Problems and situations of more than local concern are sent on as inquiries or suggestions to the National Council.

2. *The National Christian Council.*

This council is "the cooperative thinking, planning, and acting agency of the churches and missions of India." In many ways it is similar to an enlarged Regional Conference, except that it embraces cooperating Christian groups of all India, and meets every three years. Its decisions become guiding policies for regional groups and local congregations. It speaks for the churches of India in government relationships. It is the link with the American Churches through the Foreign Missions Conference of North America. Its secretaries constantly visit and assist where needed throughout India.

The senior secretary of the National Christian Council is Dr. Rajah B. Manikam, trained in Madras University in India, and abroad at Columbia and Oxford Universities. As a speaker and consistent Christian worker he is influential, as is also his lovely wife, Ruby. She, too, had studied abroad, and is a worthy helpmeet and hostess for her efficient husband. She has manifested definite interest in child welfare and in Girl Guide activities. The government has honored her with the Kaiser-i-Hind Medal.

The last meeting of the National Christian Council was held at Nagpur at the home of Bishop and Mrs. Hardy. Tents housed delegates, not only from India, but also fraternal delegates from the National Christian Council of China.

From the Commission on *Church and State in Postwar India* came pronouncements that the India Church is anxious to give a Christian content to Nationalism, dominant in India today, and to develop the right kind of Christian citizenship. "The Christian has a five-pointed star of duty — worship, obedience, fellowship, service, and proclamation. Normally his duty to state will not conflict with his conscience . . ." If a conflict should arise, then his duty to God should come first, regardless of consequences to himself.

The other important Commission was on *The Life and Organization of the Church in India and its Relations with the Church Abroad.* India calls for fuller cooperation of missionary societies of Britain and America. Although the Indian Church has been growing rapidly in numbers and significance "there are still vast areas where the gospel of Christ is virtually unknown." Some districts of five million people are wholly untouched for Christ. India wants an interchange of Christian workers between India and the West. Fellowship missions of Indian Christians to America are stimulating to us. Recall the joy with which our denomination welcomed Mary Samuel a few years ago! Is it a surprise to learn that Indian Christians have alredy sent missionaries to Africa, making India a "sending land" too?

Practical recommendations were made relative to the economic life of the church, postwar reconstruction, cooperative movement, and practical training in Christian schools. More well-trained qualified pastors are needed. It is estimated that India should have one pastor for every 500 people, whereas in most areas there is only one pastor for every 2,000 people.

The present trend is toward union institutions, training theological students for a three-fold purpose: to teach new Christians the meaning of the Scriptures, the development of worship, and guidance in the ways of Christian life and conduct.

Important present-day concerns of the church are *literacy* and the *Christian home.* Great Christian churches have perished because the written Word of God was not given to the

people. Christian forces in India, not wanting that to happen, are interested in the slogan of Dr. Frank Laubach, "India shall be literate." Although the Christian community is the second most literate, it is probable that at leat 75% of the Christians cannot read. Much research and experimentation are noted in the twelve different methods which are being used for adult literacy in eight language areas.

Ability to read the Bible is an impelling motive to learn to read, whereas Indian adults with no such motivation are often indifferent to learning. Add to this motivation a kind, friendly Christian teacher and usually the learner is responsive.

Closely related to literacy is the cry for Christian literature. Why teach them to read unless reading material is furnished? The National Christian Council hopes to make inexpensive pamphlets available. The "Book Fair" idea is successful. As we in America see much "negative literature" on our popular news stands do we not share wth thoughtful Indian a deep conern about the type of literature that India, determined to be literate, will be reading? Literacy is good, but let it not become a curse. "Fertile soil may produce either grain or thistle."

Laura R. MacLachlan of our own Punjab Mission has written two leaflets, available from our Lit. Dept. on *Adult Literacy* and *The Results of Literacy Work in the Punjab.* She refers to the basic, adaptable literacy method of Dr. Laubach, but difficult in India with its many languages. She mentions work done by students from the Presbyterian Mission at Moga, by Seminary Students, and especially by British government leadership in this work.

The India-wide sensitiveness to the need for better home life led the National Christian Council to launch the *Christian Home Movement.* A Christian Home committee was set up under the chairmanship of Rani, the Lady Maharaj Singh. This committee stresses three lines of work: suggesting and supplying Christian literature and pictures for the homes; in the field of education asking that institutions training ministers, nurses, and teachers show much concern for the personal and home-life training of students; stressing the sanctity of the home by encouraging the observance of the Festival of the Christian Home, in a ceremony using Indian lamps, in true Indian style. Perhaps this interest in the Christian Home will prove to be one of the most far-reaching contributions of the National Christian Council to India.

CHAPTER VIII
THE SIGNIFICANCE OF THE CHURCH IN INDIA

Becoming a Christian in India may entail difficulties, often open or secret persecution, and estrangement from family and friends.

Our writer describes a baptism in Central India. As father, mother and children confess their faith in the midst of radiant sympathy from older Christians, they must also bear the hostility of curious non-Christian bystanders. Previous to the baptism the lucky marks and Hindu symbols had been taken from doorway and walls, and now the mother puts beside the door the sign of the cross—the mark of her fellowship in Christ's suffering, and also the mark of fellowship with all of Christ's people everywhere. Drawing water at the village well will be denied, village women will snub her, the landlord has taken half of her husband's land —all accepted by this family as a part of the cross.

Tradition says that the Church in India is not new. According to legend the apostle Thomas planted Christianity in South India as early as 48 A.D. At least history shows that the Syrian Church in India does go back to the sixth century.

We think of Francis Xavier, a

Church at Lyallpur, India, Built of Red Brick.

Jesuit Catholic, of the early Danish and European Ziegenbalg and Schwartz, of the cobbler, Carey, who was so fired with zeal that he surmounted discouragements in England and became the pioneer among modern Protestant missionaries to India. Practically all denominations began work in India during the nineteenth century, and have sent workers whose names will ever live in missionary annals. Our own remarkable United Presbyterian group followed the pioneer work of Dr. and Mrs. Andrew Gordon, their baby daughter, and his sister Elizabeth, in 1855. (See Missionary Service Roll, *In the Shadow of the Himalayas*, pp. 358-366).

This heritage of the past belongs to the Indian Church of today, called upon to face economic, nationalist, and growing-responsibility problems.

This century has given to mankind two World Wars, and a world-wide depression. Mission work suffered from the depression of the thirties in diminished funds and in the postponement or abandonment of anticipated work. An inadequate supply of pastors often meant decreased church membership. The demand grew for technical education and industrial plants. The propaganda of Rusian communism reached the listening ears of many unemployed young men. The determined move of fifty million Untouchables (1/8 of India's population); the increasing power of trade unions; and the yearly population growth of 5,000,000 all add weight to India's economic problems.

"Nationalism has been a strong force both within and without the church." Indians have reacted in different ways. Christians have been accused of lacking whole-hearted patriotism. How can a Christian be a narrow nationalist? Our view is world-wide. In general the Protestant Indian Church has stood against communalism, or electorates based on religious distinctions; feeling this system works against securing good for all.

As enlarged responsibilities are taken by Indian Christians, "the missionary must decrease, the Indian Christian increase." Thus will the church be firmly rooted in Indian soil. Non-Christians, especially Hindus, seek to prevent Christian evangelizing. But we must "profess it, preach it, and propagate it" in a tactful, loving Christian way, of course, to remain true to our missionary motive.

The Indian Church has valuable gifts to offer to World Christianity:

1. The spirit of union that comes from acting as one body in purpose and accomplishment. The "mass movement" criticized by some, praised by other, seems fitted to the Indian psychology whereby great bonds of interest hold groups together.

2. The constraint felt by individual Christians to be constantly witnessing to their belief in Christ, even using their vocations as opportunities to spread the good news.

3. The Indian Church stresses Christianity for the whole of life, in many cases making inquiry of neighbors and business associates about converts before receiving them into church membership. Religion finds expression in music and festivals. Arts, painting, architecture and literature are just beginning to be outlets through which talented Christians express their joy. The Indian *ashram* is being adapted in Christians drawing apart for simplicity of living and unhurried time for prayer, meditation and worship together. "The ashram is perhaps imperfectly understood in America. It is much more than a temporary summer conference. It is a way of living." There are 19 ashrams in India linked by a prayer circular. The Christian *sadhu* movement has been suggested, no doubt, by the winsome, ascetic, consecrated life of Sadhu Sundar Singh.

The Reverend A. C. Chakravarti, a Hindu priest of Brindaban, commissioned to take the Hindu faith to Christian America, prepared himself for this mission by studying Christianity. In the New Testament he found the age-old answer to weary Pilgrims "seeking to find the Way." He threw his life unreservedly at the feet of his new-found Master and is today a happy, witnessing Christian serving in India.

Owen Lattimore is quoted, "No longer can we think of Asia simply as an area of overflow for our surplus energies. Asia will become instead a testing ground of all our theories and ways of doing things." Mrs. Bryce says, "In the present world situation, India may be God's laboratory. If the contemporary challenge to the Christian faith can be met in India, there is hope for all others."

The Indian Church makes four great affirmations, in interpretation of Colossians 3:11:

1. *In Jesus Christ there is no racial conflict.* A mutual love and regard for others must transcend human differences.

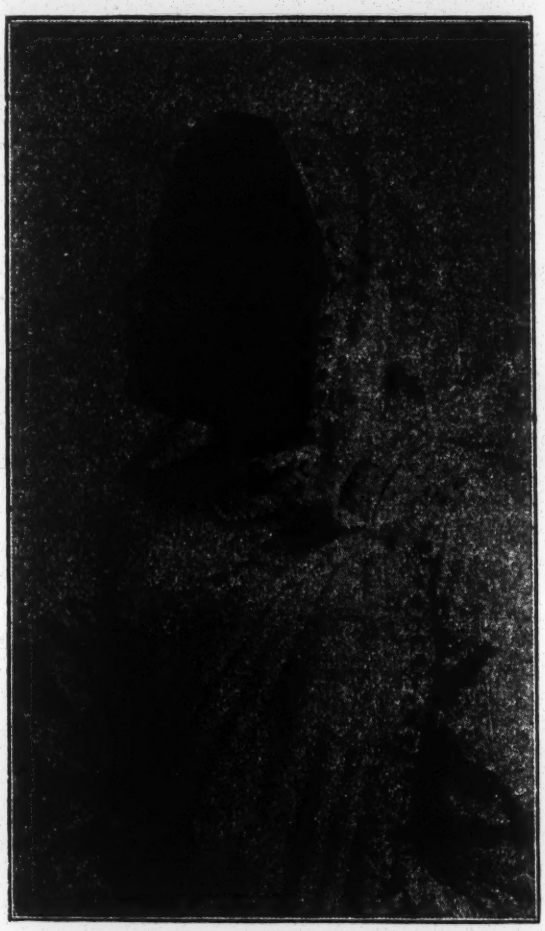
2. *In Jesus Christ there is no religious conflict.* Converted Moslems bring belief in one God, in brotherhood, and in the right of conversion. The Hindu brings his meditation and devotion. When these traits are consecrated in a Christian rebirth, may we not expect to find noble Christians? We refer in no respect whatsoever to any form of syncretism, or blending several religions into one, rather to life attitudes and soul traits that the new Christian may carry over with him.

3. *In Jesus Christ there is no economic conflict.* Once Indian Moslems considered one's economic station to be the will of Allah. Hindus thought they reaped their just desserts from a former earthly life. But young India is poverty conscious, comparing communism, capitalism and economic systems. Christ offers a message of hope for all.

4. *In Jesus Christ there is no social conflict.* Caste has created great social gaps in Indian society. The Protestant Christian Church has never compromised, but has held forth the hope of oneness in Christ. In fact it has been active in organizing congregations among even the Untouchables and twenty-five million tribespeople of India. All types of people make up the Indian Church, with the majority coming from the lowest castes.

The late Bishop Azariah of Dornakal is named as a representative world Christian who knew how to use

the Key of Love and Fellowship in his mission of Christian service. We think of the beautiful life of Lilavati Singh of whom President Harrison said that if he had given a million dollars to India missions and she had been the only convert he would feel his gift was worth while. We think of our own mission and characters like Padri Labhu Mall....



Lilivati Singh, Onetime Principal of Isabelle Thoburn College, India.

"India is today one of the great areas in which the living God is at work. The Western churches are challenged by that fact. It may well be that by studying India they will gain perspective and inspiration for their own situations. If Christ has an adequate message for racial, religious, economic and social tensions in India—and frankly we can see no other that is adequate—He certainly has for America. . . . Let the church of God everywhere stand by India in this her great hour. She is at the threshold of new life. The church in India, also at the threshold, places beside the doorway of the new life the cross of Christ. . . . Step out, then, over the threshold onto the highway, church of the living God in India and in America." Let us walk with the Living Christ who holds the Master Key for true world fellowship.

May we close our study of India by quoting from the foremost Christian peet of India, Narayan Vaman Tilak—

INDIA'S GLORIOUS FUTURE

Ah, Aryan land, blest is she!
A magic might is in her name;
Unrivalled stands her ancient fame;
And we, her sons, thrice blessed are we!

Hail, happy owens! Presaging
The goal of all my country's woes,—
Pledged that from out her travail-throes
A new and glorious birth shall spring.

Yea, at the end of pregnant strife,
Enthroned as guru of the earth,
This land of Hind shall teach the worth
Of Christian faith and Christian life.

In sooth her name, in letters bright,
Before all other names, I trow.
Is writ, LORD CHRIST, upon thy brow,
And her to serve is my delight.

Program Suggestions

Invitation or Poster: Sketch of world, across which an Indian and an American hand are clasped. Label "The Key of Fellowship Unites Mankind in Christian Service."

Indian Atmosphere: Display of Indian treasures from missionary, former G.I., or curio collections.

Roll Call: Name missionary or India Christian. Leader may make missionary chain, a name on each link. May begin with William Carey on first link, adding names on subsequent links that like an unbroken chain, gave gospel message to India. Or, let it be chain of U. P. missionaries, beginning with Dr. Gordon. (Consult *In the Shadow of Himalayas* pp. 359-366, & *Prayer Cycle.*) Pass chain around, letting each one read one name in turn.

CHAPTER VI. THE MINISTRY OF HEALTH AND HEALING

1. *Additional References*: *Tales from the Inns of Healing* by Oliver; *Salute to India* by Hodge, Chap 8; *In the Shadow of the Himalayas* (pp. 205-242); Leaflet, *A Leper Hospital in Rawalpindi* by Alter (Lit. Dept., 3c) India Pages from Foreign Missions Dept. in recent *Missionary Magazines.* Note article in Feb. 1946 *Magazine,* p. 372, on visit of Dr. Reba Hunsberger to Vellore when Women's College changed to co-educational Medical School.
2. Enlarge *chart* showing 'Life Expectancy" p. 66, *October Missionary Magazine.*
3. *Flannelgraph story* "The Life of Mary Reed, Leper" (American Mission to Lepers, 150 Fifth Ave., N.Y. $1.00.) Easy to present, and effective.
4. If you want a *Medical Mission Playlet*:
   a. *Along an Indian Road* by Ruth Scudder de Wolfe. On Medical Work at Vellore. (Send 5c to Miss Hilda L. Olson, Marmion Way, Rockport, Mass.)
   b. Original skit picturing young medical college graduate debating where to "hang her sign". "India" impersonated, appeal to her, to come to India, by citing needs from Chap. VI.
   c. *Outpost* by Helen M. Clark, 25c. (Other excellent plays on India by Miss Clark are *Empty Hands,* 15c, and *With Silver Wings,* 25c (new).

CHAPTERS VII AND VIII. CHRISTIAN COUNCILS AND THE CHURCH IN INDIA

1. See *Discussion and Program Suggestions for Adults* by Ure, 25c. Good plan under "Vignettes" p. 19.
2. Tell of the Sialkot Convention (*In the Shadow of the Himalayas,* pp. 1754, 155; 190-204).
3. In Chart of Blackboard list Problems of Indian Church (Text,

Chap. 7 & pp. 144-147). On another Chart list "Gifts of Indian Christianity" noting especially the Four Affirmations (pp. 147-159). Discuss chart information more fully.

4. Link with our denominational work by reviewing *"The Birth of a Self Support Church in the Punjab* by Emma Dean Anderson (Lit. Dept. 10c). Ask whether this self-sacrificial spirit is evident in our India Church today? Do our American Churches need a similar "rebirth"?

5. Note the witnessing lives of Rev. A. C. Chakravarti (Text p. 152) and of Bishop Azariah (p. 160). Name similar characters in our Punjab Mission (See *A Punjab Crusader* by E. D. Anderson (Lit. Dept. 5c).

The cry of Chakravartie's heart, "Oh that I might find Him" has been the cry of India through the ages, as voiced in following words, translated from Hindu Scriptures dating about 1500 B.C. Have soloist sing words to Korsakoff's "Song of India".

India's Cry to the Unknown God
From age to age I've longed and searched to find Thee,
I seek my way alone, through darkness groping,
O tell Thy name. Where art Thou hidden?
All in vain I call Thee,—wilt Thou never hear me?
I cry—a bitter cry—why thus silent, ah why?
Am I thus forgotten? Left to die forsaken:
Sad my heart and swollen, for Thy grace still weeping,
Wilt Thou not hear and show Thy face though dimly
To me a tired pilgrim seeking vainly?
To me a tired pilgrim seeking vainly?
Where hidden, Lord? Thyself reveal.

6. Words of song quoted (Text, p. 141) may be sung to tune of "Quebec" in Psalter Hymnal Number 427.

SUGGESTION FOR THIS FINAL PROGRAM ON INDIA

A Lotus Spiritual Luncheon (Method suggested sometime ago for Ethiopia program, but adaptable to India).

MENU

The Bread of Life (or Chapati)
Lotus Salad
Meat
Curry and Spice
A Cup of Gold Water
Fruit
Nuts to Crack Tea

On Menu Folder, outside cover, may use the picture copied from cover of *Salute to India* by Hodge.

The cross on the lotus as used at Vellore Ashram is symbolic of "Christ's redeeming love as He transforms the unlovely into exquisite beauty as represented by the Indian lotus flower."

Four persons, seated at a small table, may present entire program. Provide menu, and, according to own originality, something to symbolize each item on menu for each of the four persons, such as paper plate; paper wafer for bread; black silhouette map of India for meat; crepe-paper lotus salad, glass, paper cut out India fruit; as banana; peanut with kernels removed in nut cup; cup. Arrange table as for luncheon. Centerprice may be made by floating burning "lotus" candles in bowl of water. Make candles by melting old ones and pouring into individual jello molds to resemble the lotus.

Interpretation of Menu:

Bread of Life—Worship service. With it use songs sugested under 5 & 6 above.

Lotus Salad—Striking facts from chapters, one pinned to each crepe paper lotus, and read by those at table.

Meat—Highlight review of the "meat" of contents of chapters used in Program.

Curry and Spice—Indian proverbs, fable or folk-lore story to add "spice" to program.

Cup of Cold Water—Symbolize those who "give cup of cold water in His name". Name of missionary for each to read and give several statements about him.

Fruit—"Fruit of Missions" (Indian Christians) Might use Chakravarti, Labhu Mal, etc.—faithful ones you wish to stress briefly.

Nuts to Crack—Questions for brief answers, on slips of paper placed inside peanut. Questions such as: What is the latest information about India and her self-rule dream? What are dangers of extreme Nationalism? Might "devotion" in missions (missionary decreasing in management and Indian Christian increasing) be too rapid, and result in inferior Christian institutions? (P. 23 *Christian World Facts for* 1946-47 offers suggestions); What do you think should be forward steps of our mission, mission boards and Indian Church in immediate future? For long-time planning? How many new missionaries would you like to see sent soon? For what special work? . . .

Tea (Conclusion) Discuss what "we" as individuals and as a society can do for India now?

(If your group is small, might have tables and "table service" for all. This luncheon may have many variations and adaptations, elaborate or very simple)

May serve Indian refreshments (See *Fun and Festival*)

THE TAJ MAHAL *

Have you heard the tale of the Taj Mahal
In that far-away storied land.
Where the great gods grin from their jewelled seats,
And the dervishes dance on the sand
Of woman debased and motherhood cursed
At the grim old gods' command?
It is told of the Shah, of the great Jehan,
When bereft of his favorite wife
That his swarthy soul grew faint with pain
And his passion and grief ran rife.
So he ordered a tomb of marble fair
Where the little dead mother should lie.
And there it stands like a mound of pearls
For the marvels of passers-by.
O, thou Christ of God, O thou Day-spring fair,
O, thou Light of the world, divine
In the North, the South, the East, the West
May there be no law but Thine.

Bernice Hill Legg

* See Cover—The Taj Mahal by Moonlight.

Training of Nurses in India

By MISS GLENDINE LINDQUIST, R.N. On furlough from India.

I shall skip over the need for nurses and nurses' training in India. The news reel, the picture magazine, the radio commentator and the newspapers all tell of this need of medical workers in India and this includes nurses.

The poor years are probably over for our training schools. The years when we gathered up the leavings from the more popular professions or when our probationary class was filled with the problem girls sent by fellow missionaries or others. We can select now and are thankful that we get more applications than we can use. This tells you nursing is growing in popularity among our Indian girls. We admit only Christian girls in our training school. There are two reasons for this. One reason is that we feel we can help the Christian Community by training the girls in a profession that will help her economically. We also feel we need girls who are willing to serve, even beyond the bounds of duty and it takes a real Christian to do that. We get requests from Hindu and Mohammadan girls but we keep ours a Christian family. We ask that each girl send a letter of recommendation from her pastor and a missionary. The educational requirement is now set by the government, which means they are required to read and write English. This helps considerably in teaching many anatomical and technical terms. We gather our girls from homes that are poor and those that are well-to-do in Christian circles. Daughters of p a s t o r s, farmers, clerks and sweepers and some orphans are among our students.

The training is three years nursing and one year midwifery. The aim is to have reciprocity with Great Britain and the course and examination are working toward that. Side by side with the lessons and training in anatomy and nursing procedures we try to help them grow in personality. We want them to be able to conduct them-

Nurses Sialkot India Hospital.
Miss Glendine Lundquist, R.N., at left. Miss Evelyn McKelvey, R.N., at right.

selves as Christian young women. Many of the girls come to the training school from the protected life of a girls' boarding school and have never been on "their own." They have much to learn about meeting people, especially the men relatives of patients. I think often the personality development is the most striking and pleasing. To see a shy, quiet girl whose thinking has been done for her by parents or teachers develop into a capable young woman with those attributes we admire gives a pleasant feeling to those who have had a part in her training.

We try to give our nurses some experience in nursing European patients. Strange as it may seem, bedside nursing for European patients is usually quite different from the bedside nursing of Indian patients. The difference is not in the actual nursing procedures but in the extra things a nurse does or is requested to do by her patient. If you have been a patient you probably recall your complaints about a spot on the bed spread, the luke-warm tea and a hundred other things. Such things do not seem to bother the Indian patient at all. All their lives they have been doing things for the others of their family, and they neither ask for, nor expect any special favors. If the nurse forgets to adjust her pillow she never notices it. If the patient in the bed next to her has eight visitors all talking at once and each with a crying baby on her hip that too, is all right, as she is used to noise and confusion and that is part of the *raunaq* (fun) of the ward. If the medicine has a terrific taste that too is all right because it must be doing lots of good. It would be unthinkable to stay in the hospital without at least a relative, two or three if one can get by with it. Some of our best nurses in the Indian wards are not so acceptable in the European ward. Perhaps the most universal complaint is their *noise*, and there I fear we fight a losing battle. Quietness and orderliness do not seem to be natural qualities of the Indian patient nor,

(Continued on Page 215)

The Entire Staff of Sialkot India Hospital with Miss Evelyn McKelvey, R.N., at left and Miss Glendine Lundquist, R.N., at right.

The Ministry of Health and Healing-Nutrition

By MISS ELIZABETH F. McCONNELL, R.N. Returning to India after Furlough.

During thirteen years of hospital work in India, I was always keenly interested in the secience of nutrition. Advances in nutrition in India have been rapid, but not so startling as in the United States. Fortunately, nutrition has not become a static science. Certain principles have been grasped but not rigidly defined. In India everyone with whom I talked about Indian diets agreed food was important to a living organism for growth, repair of worn out structures, and the liberation of energy. If the food of an individual or group fails to measure up to certain requirements of the human body, susceptibility to certain diseases such as keratomalacia, the commonest cause of blindness in southern India, and beri-beri, which kills infants and paralyzes adults is increased.

The typical Indian diets consist largely of cereals. In the North, wheat and in the South, rice. Frequently maize or barley is mixed with the wheat. There is a very low intake of animal and vegetable food and dairy products. The latter, of course, are recognized as a valuable source of proteins and vitamins. However, all food until the end of the 19th century in India was thought to have the same food value. Today the schools are teaching the values of food, and that all food contains many substances, including the vitamines and minerals which are essential to human life. Public Health agencies have been established in various sections of India trying to reach the thousands of villages where there are not any schools.

Many villagers argue they eat what they like. They like what their parents liked and thrived on, so why not continue to eat the same food. It is true that many of the Indian villagers seem to be fairly healthy without the protective foods we think necessary today such as fruits and leafy vegetables. No doubt, they derive much benefit from the sunshine and open air; because when they go to the cities to work in factories they seem to be ill a great deal. They attribute this poor health, and the many epidemic diseases they contract such as cholera and typhoid fever to city life because they know nothing of germs or nutrition.

Eating habits were once regarded a private matter, but today are recognized as a public concern. At the United Nations Conference on Food and Agriculture at Hot Springs, Va., in 1943, there was reference made to Indian diets and the serious public health problems which arose in certain areas due to these deficiencies. Dr. W. R. Aykrod, Director of the Nutrition Research Laboratories in Coonoor, South India, acknowledged these deficiencies in Indian diets, and hoped the Indians would recognize the problem and do something about it.

There is a Nutrition Advisory Committee in India under the auspices of the Indian Research Food Association. The chairman is the public Health Commissioner with the Government of India; and the Secretary is the Director of Nutrition Research, I. R. F. A. Some pamphlets have been issued to the peoples of India on nutrition, trying to teach

The Blind Bible Woman reading to women at the Hospital, Jhelum, India.

them how the food they eat affects the body; and how they can judge the adequacy of food. The inevitable improvemeit of one's physical status by using the basic food groups is emphasized.

Lord Astor remarked, "It isn't enough that the people must have enough food; they must have enough of the right kind of food."

The nutrient value of wheat and rice, which is the staple diet of India differs in many localities. The condition of the soil. manure and irrigation affects its growth and nutrient value.

India which is as large as Europe excluding Russia, has approximately four hundred million peoples. Over ninety per cent of the population live in villages, and have small tracts of land which they cultivate. The farmers depend upon the Southwest monsoon, which strikes Ceylon about the end of May and divides itself into two branches, and passes up the West and East coast of India, to irrigate their land and make their crops grow. If the monsoon fails, so do the crops in the greater part of India, and famine conditions prevail.

Today, t h a n k s to agricultural schools and colleges, row planting of seeds, water conservation, crop rotation, quality seed and improved implements, farmers are producing more and better crops.

India has one third of all the cattle of the world, yet the annual milk production of these cattle is extremely low. India needs milk. In order to get sufficient milk, properly balanced food is important for milk producing cows. Millions of Indian cows do not give more than one pint of milk a day, so milk is expensive and poor families cannot afford to give it to their children. The daily consumption of milk per head is only seven ounces. Hindus do not believe in killing cows because they are sacred. The progency of poor, undernourished cows and Brahmany bulls (bulls donated and set loose by pious Hindus to gain religious merit) is gradually deteriorating.

The department of Animal Husbandry, of the Allahabad Agricultural Institute has followed a program of judicious cross-breeding and careful selection in a very successful experiment to provide a more productive strain of dairy cattle. Milking stations have been established in villages near the Institute, which have proved a ready market for milk in the villages, and a splendid opportunity for teaching better feeding, and offers an opportunity to test the progeny of young bulls of the Institute herd.

The great diversity in food habits in India is largely due to religious traditions and geographic and climatic locations. The caste Hindu will not eat meat or eggs. The Hindus show special aversion to all animal fats; and the Mohamedans aversion to lard and bacon is well known. Fats and oils are high energy-yielding foods. Weight for weight they yield about twice as many calories when used as fuel by the body as do carbohydrates or protein. However, the majority of Indians cannot purchase much fats or oils, due to their poverty.

Condiments and spices are very popular in India, and are used by rich and poor alike. Sugar is widely used also. Concentrated sugar from cane or bamboo was an early achievement of man, and seems to have originated in India.

The daily food habits of the Indian people are shown not only by the dietetic practices of the people but by animal experimentation. One experiment took five groups of young rats, twenty in each group, and fed them on certain diets of India, care being taken to simulate in every detail the culinary practices of the races concerned. The animals were obtained of the same stock, an unusually healthy one. The experiment was so conducted that factors, such as

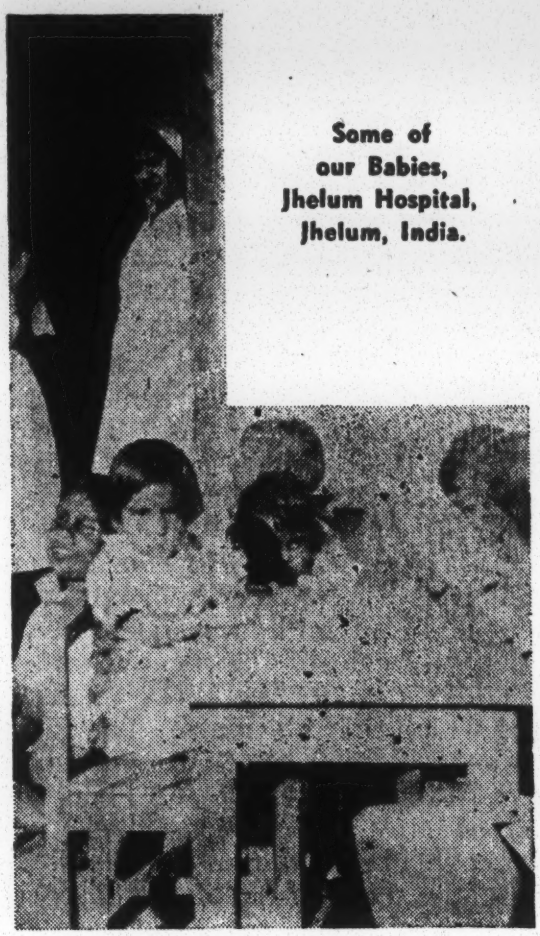
climate, atmospheric temperature, rainfall, age, body-weight, sex distribution, caging, housing and hygiene were the same in all groups. It was found that the nutritive values of these diets—as determined by the average body weight in each group at the conclusion of the experiment ranged themselves in the following order:

Diet	Average body weight of group
Northern India	
Sikh	235 gms.
Pathan	230 gms.
Southern India	
Maharatta	225 gms.
Kanarese	185 gms.
Bengali	180 gms.
Madrassi	155 gms.

The figures obtained from this experiment correspond closely with the physique of the various tribes whose diets were fed to the rats. The investigator, Dr. R. McCarrison, concludes that the diet of whole cereal grains, or a mixture of whole cereals, milk or its products, legumes, root vegetables, fruit and water with milk occasionally, produces the optimum health.

The population continues to increase rapidly, but the amount of land under cultivation does not increase in proportion. Sir John Megaw, an Indian medical authority stated some years ago only 39 per cent of the people of India are adequately nourished, 40 per cent poorly nourished and 20 per cent badly nourished. This report also furnished the information that in nearly forty per cent of the villages, the population is excessive in relation to the food supply, as a result of which India has a poorly nourished population.

Despite an increase of 1.5 per cent in an area of food grains and pulses during a ten year period, the total food grains production declined by nearly four per cent; while the population increased by over fifteen per cent.



Some of our Babies, Jhelum Hospital, Jhelum, India.

The high death rate in India, and the heavy infant and maternal mortality was a great shock to me. In America we think of the life of the average man as sixty years, or sixty-five, but in India it is only twenty-five or twenty-seven years. In the United States we feel 2,500 calories for a sedentary man, or a moderately active woman is essential. In India the average man or woman, working in the fields all day obtains 900 to 1000 calories; or the same amount of calories essential for an average-sized one-year-old baby in the United States.

There is a challenge and opportunity for those interested in food and nutrition in India today. Economic maladjustments, vicious food habits, ignorance and indifference are menacing India. Poor health, low longevity, widespread disease, and other evils follow in the track of malnutrition. The cost in human suffering is great.

The Church in Rural India

MISS MARGARET BALLANTINE. Returning to India after Furlough.

AFTER these things I saw, and behold a great multitude, which no man could number, out of every nation and of all tribes and peoples and tongues, standing before the throne and before the Lamb, arrayed in white robes, and palms in their hands: and they cry with a loud voice, saying Salvation unto our God who sitteth on the

Miss Margaret Ballantyne.

throne, and unto the Lamb." Where could this vision of John's be more precious than in India, the land of multitudes, many kindreds, tribes, tongues? Whether one's work is in the mass movement area or in those isolated bigoted regions where seemingly one has "toiled all the night and caught nothing" this bright picture, this sure promise brings infinite consolation and and thanksgiving. In the heart of our mass movement area with the appalling illiteracy, too few Indian and foreign co-workers, with poverty and injustice the common lot of our low caste Christians, with the constant pressure of heathenism, one might with Jacob's plaint face his task of helping to build up Christ's church in the Punjab.. "All these things are against me." Yet God gives to us to see by faith among our own despised neglected ones part of that innumerable throng, wearing the white robes of His righteousness, carrying palms of victory.

In our district of Gujranwala there are six hundred fifty villages where Christians live (villages of an average of five hundred Muslems, Sikhs, Hindus and Christians). To see to the nurture and care of the Christian groups in these villages the small staff of pastors, teachers, evangelists, Bible women, and missionaries faces a task that exhausts all resources save those of the Spirit. The villages are divided into circles containing from six to thirty villages, with each circle called a congregation when duly organized with pastor, elders, and members united in common fealty to Christ. Some of our circles have not been organized for lack of an over shepherd to teach the flock, and some congregations have long been without a pastor. How often one hears the beseeching cry; "Send us a pastor." How often one meets that cry with the answer, "My brothers, there is no one to send." All over the mission that desperate cry goes up to the Lord of the Harvest to choose out young men for the ministry and to send them into the rural areas long since white unto harvest.

Of late years to make a little bit of personnel, time, transportation facility go a long way, we have been using the Bible school method, of concentrating our efforts for a week at a time in the heart of a circle of villages. Since the church in our district is barely seven per

cent literate, the only way for most of our people to have the Word is to memorize it. During the week we daily memorize Scripture lessons chosen for the year by the committee from Synod. After a worship service, and an hour spent in memorizing the lesson, we meet in the large tent, where one chosen from each class recites the portion learned for the day. It might take many a whispered word of encouragement and help from the teacher to get his pupil through the recitation, but oh, the wonder and glory and self-respect that come to an old, illiterate, toilworn peasant who stands up before the congregation and recites a portion of God's own Word. Some of the night meetings are to teach our people to pray, and to help each other in prayer. One night weekly is given to colored lantern slides on the life of Christ. There is always much prayer for the pictures, and the passages of Scripture accompanying each slide on the theme: *BEHOLD THE LAMB OF GOD WHICH TAKETH AWAY THE SIN OF THE WORLD.* We have faith to pray and to believe that men as they watch and listen are being led by the Spirit to know that salvation is not of "goood works," or the blood of goats, the water of the Ganges, or that black stone in Mecca, but is contained and completed in the Cross of Christ.

The "Church" is not always the large meeting tent with its thrice-laid canopy of patches. It is sometimes a little brick or sun-dried mud room, or a platform beneath a tree, or the largest dwelling room in a Christian settlement, or, most often, a place out in the courtyard hastily swept for the occasion. Buffaloes tied nearby, donkeys, goats, fowls, and ever prowling dogs join our gatherings without the notice they would be sure to attract in an American church. For Punjabis "raunaq" which means "something doing" is a necessity, and upon our orderly United Presbyterian form of worship they superimpose the noise, color, and motions dear to their hearts. How the women, particulary, love noise, and how they would love to be noisy all through church. Not infrequently we women look over at the men's side of the congregation with secret envy, noting their quieter reverence, while we sit ever on the alert to stop quarrels, investive, neighborly gossip and garrulity. A woman coming late, climbing over many to sit next to her best friend may by chance step on a sleeping child, making it roar. Immediately its outraged mother slaps the offender's baby to to make it cry, thus evening the score. Or perhaps from the ring of non-Christians watching from a distance may come a word of derision to be answered from within by language so racy we can only guess its meaning. Yet slowly line upon line, precept upon precept the church is learning to know Him, and to worship Him in the beauty of holiness.

It is a rule that Scripture should be memorized in every service. Who knows with what attention or comprehension the sermon may be received? But where a portion of God's Word has been fastened in the heart there is the certain knowledge that that Word will not return void. There is joyful loud singing of the Psalms, exhortation to faithfulness in holding fast to that which has been received of God, gathering of the offering (coins, grain, eggs, and an occasional fowl) fervent prayer, and then the benediction marvelously sweet in the rough picturesque language of the peasant.

One day the service was at Arup, a few miles out of Gujranwala. The children had all been sent scampering off to wash face and hands that they might worship more fittingly. We were learning

The dedication of a new Village Church.

Isaiah 53:3-6. Over and over we said the verses, and slowly voices here and there joined in. Comprehension of these verses came gradually as they learned: "He is despised and afflicted of men" (Who could understand this better than our own, the untouchables, "dust of the feet"?) "wounded for our transgressions—bruised for our iniquities—with his stripes we are healed . . ." As the memorizing continued not a few tears, not a little quietness of the Spirit fell upon the class. One tiny girl, no more than six, sat there with intense concentration on the lesson, her lips moving with ours, yet looking as though she were trying to see beyond as she said over and over "wounded for our transgressions." Suddenly she darted to a nearby pond pulled off her filthy shirt, beat it with her tiny fists, rinsed it, spread it out to dry, hopped into the pond for a vigorous scrub, and then running back to our class sat down in her beautiful little gleaming birthday suit, and went right on learning where she had left off: "With his stripes we are healed. Had she seen Him? Had she seen the great transforming vision "the Lord high and lifted up" and known "woe—unclean—"? Six years is young for this vision, and yet that day as we watched her abhorrence of her filthy rags and body, the intensity of effort she put forth to learn the entire passage of Scripture, we were sure again God had chosen a little child to lead us all in worship and adoration, and to give us new faith in His power and His Word.

All that fair and whosesome pasturage the Christian flock at home counts its daily and weekly birthright is denied most of our Church in the rural areas in India. There is just a little portion, a few verses, a few services in a year, perhaps just one service after many years in villages far distant from the residence of an evangelist. Yet what marvellous compassion the Lord shows towards "the ignorant and on them that are out of the way"; how He does bless that "little" and make from it the sturdy structure of His church in the Punjab. The marvel of finding here and there wherever one goes individuals who have found the Door, and have come in and found pasture for their souls! Now our church is frail, poverty-stricken, noisy, illiterate, needy, often unvisited, full of perils without and within, and we human servants often falter, and are overwhelmed at the task before us: helping to make the church ready for the coming of the Lord. But our faithful Lord leads us to the Word, draws aside the veil to show us the finished work, the Bride made ready, the innumerable multitude, a glorious church not having spot or wrinkle or any such thing; and with hearts full of praise and thanksgiving we sing the song John heard on Patmos. "Salvation unto our God who sitteth on the throne, and unto the Lamb."

Normal Training School—Sialkot

By MISS RUTH ARDREY, Sialkot, India.

SIXTY-SIX years ago, the Girls' Boarding School at Sialkot was opened with just four pupils, a number that steadily increased. There were no educated women in India in those days to serve as teachers, and no Christian men able to teach, so non-Christian men were hired to teach the Urdu subjects. After her morning work in the Zenanas, Miss Elizabeth McCahan, the missionary in charge, taught the girls Bible, sewing, and home-keeping. It was her dream from the very beginning that some of the girls in the school should continue study until competent to teach, and thus the need for non-Christian men teachers would be done away with. However, parents' unwillingness for their daughters to work in such a new field and their insistence on early marriages thwarted this dream for twenty years. But in 1901 four girls, with the consent of their parents, entered upon a two-years' course of teacher training work, and thus was begun the Normal Training School at Sialkot. Since that time, 490 other girls have come for training.

Fifteen girls are admitted each year; so with the two years' course, we have a constant group of thirty girls in training. In addition to the ordinary school subjects, teaching methods and practice, the course includes: Village and home survey work, Blue Bird Training, First Aid Training, gardening, three or four handcrafts, games and physical education, Indian music, and public speaking. All in all, it is an interesting and profitable course.

It is this group of the school's trained teachers who are battling with India's illiteracy problem from the ground up, as they hold primary grade certificates. We have an increasing number of village schools where we have a trained daughter teaching in the same school with her father who, is a trained teacher. This makes father, daughter, community, and missionary all happy.

Meet a few of the girls in training now . . . Suntee is a jovial soul, who keeps laughter ringing. She has the gift of a born teacher and leads her own class of girls (sometimes into mischief, but not always) The children in school are always happy when it is Bua (big sister) Suntee's turn to take their class. With the gifts God has given her, she should bring light and joy wherever she goes in her teaching work.

Mimla has just entered our new class. She is tall and carries herself well. How happy we are that

Miss Sarah Daulat Masih, a valued teacher in the Girls' Boarding School, Sialkot.

she is the fruit of our adult literacy efforts! Her father died when she was small, and the mother had a difficult time supporting the family. Little wonder Bimla was not sent to school as a little child. Later on an eager missionary found this half-grown girl keen to learn to read. In her own home Bimla worked away at the little primer until she mastered it and the other books which followed so qquicklly that she proved herself a girl of unusual promise, and so was sent to school. Now she has come for training. that she may the better pass on the blessing which came to her. There is a merry twinkle in her eye and her red and white veil is so gay that all the admiring little tots hope her turn may come to work with them while the veil is still new and colorful. Even if the veil wears out, we trust the merry twinkle and her persevering spirit will remain.

Amina Begum is the only Mohammedan girl in the class. She is a graduate from our Mission School in Rawalpindi. While there, she was much interested in the Bible lessons, and aften expressed her desire to become a follower of Christ. She seemed so sincere in this purpose that it was arranged that she should come to our Mission Normal School where she would have a chance to learn more of Christ and what it means to follow him. Her parents refused at the last minute to let her come; but Amina Begum took things into her own hands and came anyway. Her father followed the next day and took her home. We made no objection, but talked to him of the value of good training for his daughter. What was our surprise when two days later the father himself brought her back the journey of 145 miles and happily put her into our care. She has continued her interest in Bible Study and has done well in all her work; but she still has maney problems to solve.

TRAINING OF CHRISTIAN NURSES

(Continued from Page 207)

I fear, of the Indian nurse.

The end result of the training is best appreciated from a sick bed. Then you can really appreciate how gentle, kind and thoughtful they are. Another thing we notice about the Indian nurses is this: they will not let you down in a crisis. When things are hard you can count on them to the last. There have been times when I have rather wished for a bit of trouble because it always brings out the best. It may be part of the restless, rebellious spirit of present day India that we find in our nurses from time to time. Because of a reprimand or because they feel sufficient attention has not been given to a complaint of theirs, they go off duty and may even pack and go home with no concern about the consequences or future of their training or job. In spite of their weaknessess and because of their accomplishments we feel our nurses training classes very worth while. It is worth-while to the Christian girl, her Christian Community and to India and the difficult future ahead of her.

Worship Service

For Program Study: Keys for Christian Service

Worship Theme for Year: Using the Keys

By MRS. S. B. COPELAND

January—The Key of Fellowship.
I John 1:7
BSH No. 275:1, 2 (Second Tune)
Read I John 1:3-7; Acts 2:41-47.

Leader. At the installation service for a new minister, the man who gave the charge to the congregation caused a smile when he said, "Invite your pastor to dinner; not that he needs extra meals, but because during that evening of fellowship, you will get to know him and he will get to know you in a way impossible under other circumstances." The example of the early church which mixed doctrine and fellowship, the breaking of bread and prayer is a good one to follow. Thoreau's adage, "Friends should live not only in harmony, but in melody" is a wise injunction if there is to be real fellowship.

It is heartening that the Key of Fellowship is being used more frequently now than in former years. It has opened doors which used to be closed,—doors marked Methodist and Baptist and Presbyterian; doors which were not marked "Caucasians only," but which might as well have been; doors which shut us off from any common meeting ground with God-fearing Jews, Catholics, and Protestants of other denominations than our own. Perhaps it is because our efforts at fellowship are still rather new, that we never get over the thrill on the World Day of Prayer when we see so many good people approach God's house from so many different directions, for the sole purpose of uniting to worship God our Father and His Son Jesus Christ. One of the great satisfactions of Visitation Evangelism comes when we find a family who prefer another denomination, and we have the pleasure of calling that pastor to give him their names. That is fellowship with the Father, and with one another.
B.S.H. No. 146:1, 2.

Now the Key of Fellowship opens up a vista that reaches in all directions. It makes you a part of the army of those who led the Church forward in days gone by, and with those who underwent persecution for righteousness' sake. It leads you across desert and ocean into fellowship with believers in every country in the world, at present. And this Key makes you aware that your use of it now will determine the fellowship and brotherhood of believers yet unborn.

To any who are lonely or discouraged, the Key of Fellowship is commended. For fellowship entails giving and receiving,—never just one, always both. And in every church there are those who need more fellowship, and would welcome yours if you would offer it. For truly our fellowship is with the Father and with His Son Jesus Christ; and if we walk in the light as He is in the light, we have fellowship one with another.
B.S.H. No. 275:3, 6.

Pray that our fellowship with the believers in our own community may result in bringing others, now outside, into fellowship with God; that our individual fellowship with Jesus Christ may be deepened; and that we may claim all believers everywhere as part of a world fellowship.

Create in us the splendor
That dawns when hearts are kind,
That knows not race or station
As boundaries of the mind;
That learns to value beauty
In heart or brain or soul,
And longs to bind God's children
Into one perfect whole.

S. R. Harlow

A Letter From Mrs. Russell

The American Mission
Sayo, Ethiopia
August 20, 1946.

Dear Friends at Home:

How very long it seems since I wrote letters for the Woman's Missionary Magazine—for I have been in U. S. A. since 1932! Eight of those years my husband was in Ethiopia alone. Now, with Dorothy Anne, nearly eight, we are living again in Sayo, where Murray was born 24 years ago, and Native friends remember both him and Carolyn, as toddlers. How happy they are when we tell them that both are preparing to return to serve the Lord in this land.

THE TRIP

The trip from U. S. A. to Sayo took just less than three months: ship to Alexandria, Egypt and Easter with Missionary friends in Cairo; Airplane to Addis—16 hours of travel instead of as many days in the heat of the Red Sea;after a month in Addis a twenty-three day trek by Studebaker truck.

Assuredly the Lord cared for us all the way but we were not so conscious of it other than on this last part of the way. Dorothy and I were both very ill but it was the day we arrived at the Swedish Mission in Nekempti, where we had excellent aid to quick recovery. We had many breakdowns with the truck but always Fred was able to make repairs and we were only 5 miles from the S. D. A. mission at Gimbi when we had our only unrepairable break—compound low gear. That being the absolutely essential gear on these steep rocky mountain goat trails, called roads out here, we could not go on until some way was found to replace the gear. Mr. and Mrs. Davis welcomed us warmly to their isolated station and we were dry and comfortable there for the five day delay. It seems like a modern miracle that out there, 300 miles from any garage or machinery of any sort, in a dump pile of cars junked by the Italians, five years ago, and from which every bolt, screw and removable piece of iron has been freely taken by the natives, Fred found a practically new, unworn set of gears, an exact duplicate of those in the truck! So without cost, except arduous labor, he replaced, not only the broken gear but a whole new gear box. Surely before we called He had answered!

It was already June 10th and rains getting heavier by the day so we were concerned over the delay lest we should not be able to cross the Cato River, one where 8 rivers flow together to make a raging torrent during the rainy season. There is no bridge and one must ford. When we reached the river a week later we learned that during those days we had been delayed in Gimbi, the Cato had been rushing down as deep as a man is tall and entirely unpassable. During five dry days just previous to our arrival there, the waters had flowed away and we drove through less than knee deep and on to Sayo, only 35 miles away. We were indeed rebuked for our restlessness during the delay and full of praise to the Lord's kind prevention of having to wait on the river banks instead of the hospitable shelter with the S. D. A.'s.

Now we are back in the station where we began our mission life arriving almost to the day 25 years after our first arrival in 1921. Ruth Beatty and Isabel Blair gave us a warm welcome and it is good to fellowship with friends of as long duration as we all are. We are comfortably housed in what we always think of as "Buchanan's house" with a beautiful flower garden, and the benefit of the many kinds of fruit that are abundant here.

HOUSEKEEPING

I am grateful that the language came back to me very naturally; that helps in the readjustment of keeping house again with no modern conveniences. Back to kerosene lamps, with kerosene $1.00 U. S. a gallon, back to buying all our fuel by the woman-load, about 20c. a load. All our milk must be tested by smell, lest some has been added to fill our bottles, from their smoke-filled gourd, instead of the clean can we furnish for milking into. The boy who helps in the kitchen could not detect that odor for it is what he likes for flavor and is perfume in his nostrils! At any rate we have all the cream and butter we can use and no ¼ lbs. either. We buy our honey in gourds, all mixed with the wax, just as it fell when the basket was cut down from high in a tree, where the bees had filled it with honey. Beans, salt and coffee we buy in the market by the little cupful—and one always must furnish any necessary containers. So are weights and standards quite different from U. S. A.

Other standards are very different too. Last Sabbath afternoon the men of a family came carrying on a bed, the wife and mother, who had fallen while cutting wood out of a tree. Her ankle bone was protruding, an artery severed and the ligaments torn and loose. Ruth Beatty did her best —and that is very good indeed—but you can understand why she longs for Dr. den Dulk's arrival! Isabel Blair could not refrain from giving the men some very pointed suggestions about what should not be a woman's work—not that her remarks will change the age-old customs of non-Christian people about a woman's status.

THE YOUNG CHURCH

The great change that is a real thrill is the Evangelical church and its Christian community. Bethel, the mother church is near and there are 14 congregations in all with dear, spirit-filled blind Gidada over-shepherd of them all. He goes to all these churches to instruct and help, being led about, sometimes on a mule, often on foot in these heavy rains, quite unmindful of his own comfort, concerned always with the things of the Kingdom and the babies in Christ. How wonderful it seems to hear two well prepared Bible sermons on Sabbath day by the native pastors-in-training or an elder. Every elder preaches or teaches in some gathering every Sabbath.

This Sabbath we went to the home of one of the elders who had just buried his eldest son the day before. He was a lad of real promise, did very well in school and had begun his Christian life of faith. There were over 300 at the funeral and the quiet and order was a great contrast to the hopeless wailing and mourning at the heathen funerals, where the sense of loss is absolute. As we sat in the house with the people, who come to bring comfort, it was a rich testimony to this elder's faith as he told them, one and all, some not believers, that he was lonely but not sad, that it was much better for his son to be with the Lord and he had only to wait until his own work was done to know he would be with him again. Certainly the seed has fallen on good ground in many hearts and is bringing forth fruit many fold.

We are thankful for our praying women in the Missionary Societies at home; be faithful and constant for there is so much yet to be done. Do pray that we may get out into untouched areas during this next dry season where the Light has not been shed abroad.

Very sincerely yours
In His fellowship,
(*Mrs. Fred L.*) *Daisy Russell*

President's Page

A Christmas Message for the Women of the Church
Luke 2:8-15

"And there were in the same country shepherds abiding in the field, keeping watch over their flock by night. And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them: and they were sore afraid. And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord. And this shall be a sign unto you; Ye shall find the babe wrapped in swaddling clothes, lying in a manger. And suddenly there was with the angel a multitude of the heavenly host praising God, and saying: Glory to God in the highest, and on earth peace, good will toward men. And it came to pass, as the angels were gone away from them into heaven, the shepherds said one to another, Let us now go even unto Bethlehem, and see this thing which is come to pass, which the Lord hath made known unto us."

PEACE AND GOOD-WILL

Sing "Glory to God in the highest,
And on earth peace and good-will."
For that was the song of the angels,
The song that we listen to still.
On Christmas we hear it resounding,
Reminding us ever that peace
And good-will must go ever together,
That if we want warfare to cease
Good-will must control our behaviour,
And mould all our policies too:
For peace has no other foundation,
And all of the things that men do
To further a permanent friendship
Among all the nations on earth
Depend on good-will toward all people
To give to them power and worth.
The beautiful spirit of Christmas,
Good-will in the heart and the hand
That spreads from the Babe in the manger,
On Christmas through all of the land.
Making men love and honor each other,
Can make friendship last and increase,
And there is no other foundation
On which to build permanent peace.

Carley W. Halsey

Pray for peace in our own hearts that shall make us desire peace for all the world.

Mrs. M. Earle Collins

MRS. JOHN P. WHITE, Editor, 6309 Kentucky Ave., Pittsburgh 6, Pa.
MRS. RALPH H. ARNOLD, Treasurer, 525 Mifflin Ave., Pittsburgh 21, Pa.

AN UNFINISHED STORY

It is all about the Women's Missionary Magazine, which began its career with sixty cents—yes, just sixty cents!

There had been agitation in presbyterials for a missionary magazine, even before the organization of the Women's General Missionary Society. When the general organization was effected there was a clamor for such a publication—and *immediately.*

At the second convention the questions arose. Shall we have a Board? Shall we have a Magazine? The vote was for the Magazine first. The mistake was seen and the next year the convention voted for a board of directors and the succeeding year for a Magazine.

In 1886 the final decision was made and a committee of four, to quote the *Xenia Republican* "very talented and capable ladies of the city," were chosen to launch the new enterprise. One lady, Miss Mary Bruce of Albany, had become very impatient at the delay and she sent far in advance of this time, sixty cents, which was the subscription price agreed upon. It was not much of a capital on which to build a future periodical. It was "earnest money," which as Webster says "gives assurance, or establishes a strong probability of something more to come."

These cautious women were waiting for advance subscriptions. By 1886, 1,450 had been received. The path was not yet clear, so a new plan was inaugurated—that of shares. 100 shares of five dollars each were sold quickly and the little messenger, thus financed, was assured and made glad the hearts of all the women in August, 1887.

When it was decided a few years later to publish the report of the Board and the Minutes of the Convention, pledges were given to meet the extra cost.

Years went on and the personnel of the Magazine Committee changed, having at times five or six members. There came a strong woman on this committee, a woman of great vision and faith and wisdom who proposed to double the size of the Magazine and to raise the subscription to $1.00. She was "Great-heart" Mrs. George Moore. "It can never be done," said the "Faint-hearts." "You will lose half your subscribers; women will never pay one dollar for a magazine." That was at a time when a pound of butter or a "spring fry," could be bought for 25 cents. Do you remember? But Mrs. Moore kept right on insisting that the *whole work would advance in proportion to the information that women had of the work committed to them.* At long last in 1913 the Convention voted for the enlarged Magazine. Immediately the 64-page Magazine made its appeal. There were pictures and more pictures and news and more news from every corner of the mission fields.

Subscriptions increased and continued. A firm foundation had been laid for Mrs. Moore's successors, who took up the work she laid down. For a time there was an increase year by year. Then something happened: the banks closed! Disaster threatened. For weeks no new subscriptions came in and only an occasional renewal. But *missionary women could not get along without their Magazine* and gradually the subscriptions came in and continued to rise until the summer of 1946 when for some months 16,000 copies were printed.

For a time the future seemed very rosy but something else has happened. Needless to tell any woman, that costs of living have gone up. Perhaps she has heard that the cost of labor has gone up. If she has not heard about paper, it is almost out of sight and still soaring. For some time the Magazine Staff has been able to meet the extra cost but the last increase is staggering. The cost of publishing the Magazine is beyond the income. There is nothing to do but call upon our women to help meet this increased cost which began with the September issue. **Beginning January 1, 1947 the subscription price will be $1.50.** When we tell you that your copy of the Magazine costs us *One dollar and fifty-six cents* you will understand that this is a crisis in our history.

You can see that even one dollar and a half does not pay for your Magazine. To meet the extra cost we hope to increase the number of our subscriptions to such a point that all expenses can be met.

The Women's Missionary Magazine has been self-supporting through all of its history. Except for the interest on the Mrs. George Moore Memorial Fund, which is used for pictures, and for the share given by the Women's Board for the annual report of the Board and of the Convention in the July-August Magazine, there is no income except from subscriptions. Please understand that utmost economy has always been exercised; there has never been any "private secretary" nor has there ever been any office expense as all work done by the "incumbents" has been in their own homes.

You will stand by us in this crucial hour, will you not?

An advertisement in a recent business magazine says: "If you ask are we doing the best we CAN with what we have, the answer is 'YES'. If you ask whether we are doing the best we COULD the answer is 'NO'. Given certain things needed (in our case subscriptions) we could increase efficiency, gain more information, improve over-all results."

(To be continued)

NEW MEMBER OF WOMEN'S BOARD

The Board of Directors of the Women's General Missionary Society announces the election to its membership of Mrs. John C. Spielman of Mt. Lebanon, Pennsylvania. Mrs. Spielman is a graduate of Muskingum College and holds a master's degree from Columbia University. For a number of years she taught home economics in Mt. Lebanon schools. She is a member of the Mt. Lebanon United Presbyterian Church, where she is active in the Women's Evening Missionary Society.

Mrs. Spielman is a daughter of the late Rev. J. H. Miller, D. D., and Mrs. Miller. Her mother also was interested in mission work, having spent five years as a teacher among the Negroes in Thyne Institute, Chase City, Virginia. Mrs. Spielman is a sister of Miss Margaret Hunter Miller of Mt. Lebanon, Rev. J. Kenneth Miiler, D. D., pastor of the Stewart Manor United Presbyterian Church, Garden City, Long Island, and of Mrs. Katherine Miller Ballentyne, also of Garden City.

Mrs. R. E. English

Mrs. R. E. English of Grove City, Pa., who was promoted from service to reward on October 13, 1946, will long be remembered for her thoughtful attitude toward others as well as for her loyalty to her Master.

For five years,—1926-1931,—she gave faithful and devoted service to the work of the Women's General Missionary Society, being a member of the Board of Directors. She was efficient in her office and most cordial as a companion and fellow worker. Tasks assigned to her were performed as to the Lord.

It is women such as Mrs. English that make living more worthwhile, and encourage even the weak to take new courage. The writer of Proverbs must have had such as she in mind when he penned the words, —" Her price is far above rubies." "She will do . . . good and not evil all the days of her life."

Board of Directors

HONOR ROLL

DELEGATES TO THE 1947 W.G.M.S. CONVENTION

To meet in Monmouth Illinois, June 13-17, 1947

	Presbyterial	*Date Received*	*Secretary Reporting*
1.	Monongahela	October 7, 1946	Mrs. Frederick E. Milligan
2.	Kiskiminetas	October 11, 1946	Mrs. J. Orr McLaughlin
3.	Spokane	October 11, 1946	Mrs. L. M. Caldwell
4.	Philadelphia	October 19, 1946	Miss Grace E. McClain
5.	Idaho	October 21, 1946	Mrs. J. C. Quinly
6.	Muskingum	October 22, 1946	Miss Mabel E. Cox

Our largest Presbyterial heads the list for promptness. Thanks to all six Presbyterials on this first Honor Roll. Will all Presbyterials try to have "white slip" with delegate names sent in by January 1, 1947? The Honor Roll printed in Magazine will not include names received after January 1. Let us be prompt, please, thus helping in all plans for a splendid Convention at Monmouth.

Mrs. E. D. McKune

Recording Secretary of the W.G.M.S. Convention

On the Board Mrs. Spielman will serve as Secretary of Prayer Groups. This position was relinquished by Mrs. Thomas H. Newcomb who recently was elected Thank Offering Secretary to succeed Mrs. O. H. Milligan. Mrs. Newcomb had had charge of the work of Prayer Secretary since last February and conducted the Prayer-Around-the-World service at the Convention in Tarkio, Missouri, last June.

Mrs. Thomas H. Newcomb, Secretary, Publication Building, 209 Ninth St., Pittsburgh 22, Pa.

"AND THEY PRESENTED UNTO HIM GIFTS"

THE MAGI'S GIFTS

It was and still is, an oriental custom and regarded of great importance, that one must never visit a superior, especially a king without some gift. We have incidents in the Scripture showing this common practice. In Genesis 43:10 we read, "take of the best fruits in the land in your vessels, and carry down the man a present, a little balm, and a little honey, spices and myrrh, nuts and almonds." This particular reference is to Jacob who is telling his sons to present a gift to the ruler of Egypt. Again in I Kings 10:2 when the Queen of Sheba visited Solomon, the account is, "and she came to Jerusalem with a very great train, with camels that bare spices, and very much gold, and precious stones." In the Psalms we read, "The Kings of Tarshish and of the isles shall bring presents: the kings of Sheba and Seba shall offer gifts."

Some expositors spiritualize as to the number and significance of the gifts presented by the Magi to the Christ child. One writer tells us that gold was the gift for a king, while frankincense was offered to a god, being the sweet smelling incense used on the altar, and the myrrh as an offering to a man, since it was used by him for medicinal purposes or embalming. Whether this is authoritative or not, still it does suggest to us that the Wise Men brought gifts suitable for a king, a god, and a man, all of which we find in Christ the promised Messiah of Israel. How in keeping it is with the Gospel according to Matthew, since he is trying in his portrait of Christ to present Him as the King or Messiah of the Jews, that he should be the only one to give us this account of the visit of the Magi.

Before they presented their gifts they knelt down and worshiped the new born king. Even when they started on their search for Him it was with the purpose of worshiping for we read, "for we have seen His star in the east and have come to worship Him." May we take knowledge of this and as we bring our Thank Offering of love to Him, bring also hearts of adoration and praise to Christ our King.

GOD'S GIFT

This Babe of Bethlehem to whom the Wise Men presented their gifts was the very Son of God, incarnate in human flesh. "For God so loved the world, that He gave His only begotten Son, that whoever believes in Him might not perish, but have eternal life." Even the costly gifts which the Magi brought could not compare with God's gift to men, and Christ's giving of Himself for their salvation, "who though He was in the form of God did not count equality with God a thing to be grasped, but emptied Himself, taking the form of a servant, being born in the likeness of men. And being found in human form he humbled Himself and became obedient unto death, even death on a cross." Such giving is beyond our comprehension. The Christmas message is not alone the story of the

Child of Bethlehem, but the purpose for which He came is found in the Cross of Calvary.

OUR GIFTS

Following our Lord's resurrection He appeared to the eleven on a mountain in Galilee and gave them the Great Commission, "Go ye . . . and make disciples." Today this command is still being carried out by those who would follow Him. To be sure, our gifts, though our best, seem small in comparison with His giving for us, and yet Christ covets our gifts and our lives in His service. This Christmas probably a small son or daughter will give you, his parent, a gift. He doesn't have much with which to purchase the gift, possibly it will be just one he fashioned with his own hands in school. The money value of the gift is negligible, but it is given with love and you accept it fully appreciating the spirit in which it is given. This suggests to us something of the smallness of our gifts compared to Christ's giving for us, and yet Christ wants our gifts and our lives when given in dedication and surrender to Him. He is counting on our gifts to help bring in His Kingdom.

We are thinking especially now of the Thank Offering as it is used in carrying the good news of salvation, in healing these who are sick, and in giving light to darkened minds through education. We feel sure that if you could see the results of the work accomplished by the Thank Offering there would be no question in your mind whether you should give or not. As has been stated before approximately one-third of the work of the W.G.M.S. is made possible through the Thank Offering. Our great desire this coming year is that more of our women might have a vision of the need and take part in this work of our Church. Only about one-third of our women at the present time are accepting any part at all. Shall we not make it a matter of prayer and effort this year to bring more of our women into the fellowship and service of the W.G.M.S.

Many of our young people are definitely planning to give their lives to the mission field, or in full time Christian service, but funds will be needed to send them and keep them in such work. Are we going to respond with our gifts that some one else may go? How better could we enter into the spirit of the Christmas season than by bringing our gifts of Thank Offering and praise to Him our King.

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NOTE:—By the time this reaches you many will have had their Thank Offering Services, but still others will be having some in the month of December. As soon as your Thank Offering Service is over do not delay in getting your reports filled out and sent in. Do not be the one to keep your Presbyterial from the Honor Roll.

SENIOR LIFE MEMBERSHIPS

$25.00 Each

From October 1, 1946 to November 1, 1946.

53. Mrs. Fannie McConnell, Clinton, Mass.
54. Mrs. Alex Howat, Pittsburg, Kansas. By a friend.
55. Mrs. Arthur Cole, Pullman, Washington. By Mrs. A. C. Cook.
56. Mrs. A. C. Cook, Pullman, Washington. By Mrs. A. W. Perry.
57. Mrs. Wm. A. Leggett, Kenmore, N. Y. By her husband.
58. Alice Black, Jesup, Iowa. By Mr. and Mrs. J. Y. Campbell.
59. Mrs. Violet Gibson, Waterloo, oIwa. By Mr. and Mrs. J. Y. Campbell.
60. Anna Renshaw, Havertown, Pa. By members of Women's Mite and Missionary Society of Fourth Church, Philadelphia, Pa.
61. Elizabeth Irows, Lansdowne, Pa. By members of Women's Mite and Missionary Society of Fourth Church, Philadelphia, Pa.
62. Mrs. Robert Kennedy, Philadelphia, Pa. By members of Women's Mite and

Missionary Society of Fourth Church, Philadelphia, Pa.

63. Ida Turner, Philadelphia, Pa. By members of Women's Mite and Missionary Society of Fourth Church, Philadelphia, Pa.
64. Mrs. Orin Looney, Ardmore, Pa. By members of Women's Mite and Missionary Society of Fourth Church, Philadelphia, Pa.
65. Mrs. Emma Grier, Philadelphia, Pa. By members of Women's Mite and Missionary Society of Fourth Church, Philadelphia, Pa.
66. Mrs. Ressie Smith, Avonmore, Pa. By her husband, J. C. Smith.
67. Mrs. Teresa Miller, Shelocta, Pa. By her family.
68. Mrs. Arthur Postma, Kansas City, Kansas.
69. Mrs. Mae McMasters, East Liverpool, Ohio. By friends in the Y.W.M.S.
70. Mrs. W. F. Lunsford, East Liverpool, Ohio. By the Y.W.M.S.
71. Mrs. Wm. D. Ogilvie, East Liverpool, Ohio. By her family.
72. Mrs. Nelle Atwood, Newton, Iowa. By friends.
73. Mrs. Blanche Boyer, Morning Sun, Ohio. By a friend.
74. Mrs. James I. Kier, Canton, Ohio. By members and friends of W.M.S. of Bedford Ave. U. P. Church.
75. Mrs. Robert Arnold, N. Canton, Ohio. By members and friends of Corena Daugherty Missionary Circle of Bedford Ave. U. P. Church.

LIFE DIRECTORS

$300.00 Each

From October 1, 1946 to

1. Alice Woods, Los Angeles, Calif. By her sister, Ida Woods.
2. Mr. J. T. Stewart, In Memoriam. By his wife and daughter, Mrs. J. T. Stewart and Esther Stewart, Pittsburg, Kansas.

IMPORTANT NOTICE

1. Please remember that the Thank Offering account closes January 1, 1947 and that any money sent in after that date will not be counted in the 1946 Thank Offering. A separate check should be made for the Thank Offering as it is deposited in a separate account. Send Life Memberships and Life Directorships as soon as received being careful to *give correct names and addresses*, and *state by whom made*, as this information is needed for certificates.

2. Please do not include any money for the three institutions under The United Presbyterian Women's Association, namely, Columbia Hospital, The Orphan's Home and The Home for the Aged. This also applies to the Women's Association of the West. Money for these objects should be sent direct to the Treasurer of these associations.

3. Do not include money for the W.W.C.A. This should be sent direct by the donors to the office of the W.W.C.A., 502 Publication Bldg., Pittsburgh 22, Pa.

MISS IDA B. LITTLE, Young Women's Secretary
1503 Dormont Ave., Pittsburgh 16, Pa.

AIMS: A—A Circle or a Y.W. Society, or both in every congregation.
B—Societies to support the WGMS materially and spiritually.
C—Y.W. Special Fund fully supported.
One dollar per member for those 20 years and over.
Fifty cents per member for those under 20 years.
Special Objects—(Amount Asked, $8,000)
Permanent—Support of G.B.S., Pasrur, India.
Annual—Salaries of Missionaries.
Mrs. A. C. Peoples, Member of Faculty, Camden School, Camden, Ala.
Miss Ruth Findley, Special Worker in California Synod.
Miss Mary E. Cole, Bible Women's Worker, Khartoum, North, The Sudan.
Miss Grace Vincent, Matron Frenchburg Dormitory.

NEW ORGANIZATION

Butler Presbyterial—Union Girls' Mission Circle—10 members—Pres. Lavonne Reese, Mars, Pa.

Monongahela Presbyterial—J. M. Wallace Memorial Girls' Mission Circle—Pres. Dorothy Foote, Greentree Rd. Mrs. Wm. Korth is the sponsor.

We are happy to welcome these new groups. Will the other new societies not yet announced through these columns please send in the necessary information soon.

* * * * *

YOUNG WOMEN'S SPECIAL FUND

A check-up on the receipts of the Special for these past four years—one certain month—shows that societies are not paying in so promptly this year. The month is September, the years—1943-1946. The report runs as follows:—$255.00, $346.00, $337.59, $165.00. The total amount asked is $8,000.00. Does it not look as if societies should be more diligent? It may be easier to pay in part in the fall and the balance in the spring. Whatever suits your society in accomplishing the desired results is the method for you. Do, however, endeavor to meet full requirements.

WHAT MAKES THE WHEELS GO 'WOUND'"?

A picture comes to mind,—a tiny maid standing before a big grandfather's clock, curious about how the clock worked, and saying, "What makes the clock go?" "What makes wheels go 'wound'?" Her "R" was rather slurred but the meaning was clear.

A healthy curiosity is a good thing. People with such an attitude have imagination and this lies back of progress. One time two small boys had a big wonder in their minds. Although in the country, neighbors were not far away. These lads were drawn to a nearby farmhouse to see what they could see! On a bench on the back porch an old eight-day clock stood. No one was in sight. The temptation was great to touch the clock just a little bit to see what would happen! Suddenly it began to strike and kept on striking! The two boys were soon over the fence on the way home, their feet scarcely touching the ground! The lady of the house, attracted by the striking sound, came out just in time to see the fleeing lads! She was convulsed with laughter, but the boys did not know it!—They meant no harm, they just wanted to see what made the

wheels go around!

Do people as they grow older lose that delightful, curious bump found among youth? Have they no care about events just so they are relieved of any responsibility? It is too bad to have no curiosity any more.

Even a mild curiosity leads to action and to some degree of leadership. It is true that not all people have a bent for leadership. There are many who are interested in a very contracted circle, just their own narrow interests. There is little hope of enlisting them in altruistic work such as the missionary society.

We may expect many Christian girls and young women to have an interest outside of self, to be recruits for missionary society work. From such come the missionaries on the several fields and the leadership and membership in the societies of the local church.

The child growing up under the beneficent influence of a Christian home with parents who are examples in word and act of high type Christianity are likely to choose to follow in their steps. They are apt to have a sense of loyalty, to seek out the urgencies of life, to display the energy of accomplishment, to be joyful in service,—that kind of joy which one of our ministers used to emphasize. He said that—"The joy of joys is the joy that joys in the joy of others," a very unselfish kind of joy.

Is it true that there has been a change for the worse in the youth these past ten years? A school principal of some years experience and teacher of no mean ability says that something has happened in the home. Why do they say this? The output of the home is not of the same high rank as ten years ago! This is alarming. That frank curiosity so delightful in youth has become sophistication instead. The know-it-all attitude is too pronounced to be enjoyed. It is not funny. It is most disheartening.

Give us again the young person who is desirous of learning; one who is willing to be taught; one willing to acknowledge that he has much to learn and that proper respect should be shown to those in authority. Yes, give us again the lads and lassies that want to "see the wheels go 'wound'!"

A SOCIETY CELEBRATES

On September 9 the "True Blue" Missionary Society—Young Women's —in Gibson Heights Church, St. Louis, celebrated its Silver Anniversary. It was exactly twenty-five years ago—September 9, 1921—that this society was formed.

The guests were seated at tables arranged in a T shape, decorated in blue, white and silver, with a rosebud at each place. These latter came from Mrs. John R. Smiley's garden in Sparta, Illinois.

Mrs. W. R. Scott, our sponsor, said grace. The program was opened by a charter member, Miss Grace Schattgen. She gave us the 28th chapter of Matthew as our watchword, advising us to look forward with faith in Christ in our work. Reminiscing, Miss Schattgen told us some delightful stories of when she was a member of "True Blue." Her talk was closed with an appropriate prayer poem.

Mrs. James Malone, our president, extended words of welcome. There were greetings from the Women's Society represented by Mrs. R. E. Kohn. Our pastor, Dr. W. T. McIntyre, gave an inspiring message, referring to the 15th chapter of Numbers, 38th verse, wherein "ribbon of blue" is mentioned. He further said that our society was a ribbon of prayer and of giving.

All past and present members were invited and we were happy to see some charter members. After reading communications, Toastmistress Miss Claire Irley, presented to Mrs. Ethel Dickey on behalf of the Society a Life Membership. This was in the

form of twenty-five silver dollars, wrapped in cellophane and arranged with blue and white flowers as a centerpiece.

Pleasant visiting at the close of the program completed the evening. We of "True Blue" look forward with enthusiasm to future work in the service of the Lord.

Mildred Jaeckel, Secretary.

ISAIAH 41:6 FUND

"They helped everyone his neighbor."

QUESTIONS . . . and . . . ANSWERS

There is a possibility that some who may desire aid from the Isaiah Fund are not clear in their minds who may be eligible to receive such aid, and how to proceed to secure it. The questions and answers here listed may be of help. If there is still uncertainty, please say so.

1. *What is the Isaiah* 41;6 *Fund?*

It is a fund contributed by missionary societies for use of the General Missionary Society in providing for presbyterials needing assistance in their delegate fund. Some presbyterials are unable to send a delegate to the General Convention each year due to the small number of societies and members and so insufficient delegate fund. It is deemed best that every presbyterial should be represented at every convention hence, the *Isaiah* 41:6 *Fund.*

2.—*What aid is granted to an "Isaiah" delegate?*

The *fare* in part or in full may be granted,—this exclusive of berth or other travel expenses. Of course, the presbyterial is responsible for other delegate expenses whether enroute or at the convention.

3.—*May a presbyterial receive aid for two delegates the same year?*

It may receive aid for only one delegate any one year.

4.— *How may a presbyterial receive this aid?*

It will elect or appoint one delegate and one alternate. On or before *January* 1 of the *convention* year, the presbyterial secretary or other officer will send these names with their addresses to the Isaiah 41:6 committee and state request: The Convention secretary, too, must receive names and addresses.

5.—*Should the person applying for aid state whether full or only partial fare will be required?*

Yes. If only partial aid is needed, state just how much will suffice.

6.— *Must application for Isaiah* 41:6 *Fund be made each year a presbyterial feels the need for help to send its delegate?*

Yes. No money is granted without application.

7.—*When may an Isaiah delegate expect her travel check?*

On or after May 1 preceding the Convention is the rule. Should it be needed earlier, notify the Isaiah committee.

8.—*If these rules are not complied with, may a presbyterial lose its opportunity to be represented at a general convention.*

Yes, it is possible for this to happen.

9.—*If something unforseen occurs that prevents a presbyterial from meeting the time limit.* (*January* 1), *would a later application be honored?*

Yes. However, it is the desire that *promptness* be the rule.

10.—*Who compose the Isaiah* 41:6 *Committee?*

Mrs. Samuel E. Baird and Miss Ida B. Little, Chairman, 1503 Dormont Ave., Pittsburgh 16, Pa.

Girls' Circle Program

For program-study on: KEYS FOR CHRISTIAN SERVICE

Devotional: Using the Key of Love

By MISS EDNA BELLE STARK, Pittsburgh, Pa.

INDIA AND THE CHURCH

Invitation: Send meeting reminders as follows:

I—nviting members of (name of society)

N—name of hostess

D—ate of meeting

I—nterest of evening—India and the Church

A—ddress of hostess (or address of meetingplace)

Worship Service—(Use the picture Copping's "Hope of the World" as worship background).

Begin meeting by having a soloist sing "In the Secret of His Presence," the song written by Ellen Lakshmi Goreh of India.

Prayer Litany: (From 21, 22, 24, 27 in Prayer Cycle.)

Leader: And it shall come to pass that before they call, I will answer; and while they are yet speaking, I will hear:

Response: May the words of our mouths and the meditations of our hearts be acceptable in Thy sight, oh Lord, our strength and our redeemer.

Leader: We pray for God's fellow-workers in India.

Response: That wherever possible and as soon as possible there may be a united and independent church established.

Leader: We pray that the faith of those connected with the missionary enterprise may be strengthened.

Response: That there will be provided workers and funds needed to complete the work of making Christ and His gospel known to every creature.

Leader: We pray for the Evangelical Christians in Egypt.

Response: That they do not become merely another sect, but remain actively evangelistic.

Leader: We pray for the Rural church in Egypt.

Response: That it may be led to a greater place of service.

Leader: We pray for country churches.

Response: That adequate leadership may be found.

Leader: Who hath the world's goods, and beholdeth his brother in need and shutteth up his compassion from him, how doth the love of God abide in him?

Response: Let us not love in word, neither in tongue, but in deed and in truth . . . In Jesus name . . . Amen.

Scripture: I John 1:1-7 (To be read by a choral reading group if possible.)

Program: Have a speaker talk on the theme "The Church is the Answer for India."

Conduct a quiz program, using such questions as these:

Our church has missions in how many places in India—10, 20, or 40?

Name three places in India where we have stations.

Christ of the Indian Road is—
a book by E. Stanley Jones,
a picture by Copping, or
a poem by Chandran Revanesen?

Our first missionary in India is also a man's first name. Who was he?

(Answer—*Gordon.*)

A schoolboy's board and tui-

tion in India would cost approximately **$60**, $100, or $150.

The Punjab is in the North of India, *true* or false?

We might say we know our A, B, C's in India, because we have stations in Abbottabad, Badomali and Campbellpur, *true* or false?

Most of the Christians in India are in villages, *true* or false?

India is a land **1/2**, 1/4, or 1/3 the size of U.S.A.

There are approximately — Match these:

8 million—Christians in India
92 million—Moslems
255 million—Hindus.

(These stand correctly. You mix them up.)

What is wrong with this sentence? "The Jains are the descendants of the ancient Zoroastrians." (The Parsis are.)

One of these has never been a missionary in India. Name the wrong one. Miss Evva P. Hartig, Emma Dean Anderson, *Don McClure.*

The Christian church in India primarily a church of high caste Indians, true or *false.*

The Moslems share Christians' conviction of necessity of conversion, *true* or false.

Islam and Christianity both believe in brotherhood, *true* or false.

Name some ways in which the church is witnessing in India.

Here are Indian words; match them with these English ones:

Guru—Teacher.
Ashram—School.
Sari—Dress.

(These are matched correctly, you mix them up.)

Which one of these was the first missionary to India: Carey, *Thomas,* Gordon?

There has been a Christian church in Travancore since at least the sixth century, *true* or false.

Hindu's practice the caste system, *true* or false.

NCC means N a t i o n a l i s t s Church Conference, true or *false.*

What does NCC mean? (National Christian Council.)

The first Protestant missionaries to India came from Germany, *true* or false?

A Hindu doesn't believe in killing animals, *true* or false.

Close: Distribute among the members present the names of the missionaries to be remembered on the 21, 22, 24, and 27th days in Prayer Circle and have each person pray individually for the missionaries whose names she has.

Refreshments: Native fruit punch (with pomegranates if possible). Almond and coconut cookies.

MRS. EDGAR B. MURDOCH, Secretary, 4 Wilmont Ave., Washington, Pa.

KENTUCKY IN OCTOBER

It was a perfect October day as the Home Secretary, her husband and the Treasurer of the Board set out on their journey to the Kentucky mountains. The autumn coloring was less brilliant than usual in Pennsylvania and Ohio but as we drove southward the beauty of the foliage increased until it reached its greatest glory at our journey's end, Frenchburg and Ezel. A never to be forgotten experience was a drive one afternoon when Mr. Cowden turned from the highway and we followed the little Red river into what seemed the very heart of the mountains. Great cliffs towered several hundred feet above us all along the way, their base and tops covered with the most gorgeous foliage we had yet seen. Our destination was "Sky Bridge," a perfect stone arch outlined against the sky as it spanned the dizzy height between two cliffs. It was beautiful to view from afar but the three Pennsylvanians declined to test its utility as a bridge.

The two days spent at each school were far too short to accomplish all we wished to do. At each place greeting the old faculty members and meeting and welcoming the new was the first pleasant duty. Chapel services also gave opportunity to greet the student bodies and note the increased numbers.

At Ezel the new two-room school building, with the clothing salesroom and storage room below, was of great interest to us. The sales room answers a long felt need. It is light, adequate and convenient. The school rooms are very attractive, the large windows admitting a flood of sunlight that makes them bright and cheerful. All the other buildings were inspected and needed repairs agreed upon, the parsonage coming in for its share. New paint for several rooms and new shelving for the pastor's study will help in appearance and convenience. A new well for the teacher's cottage was found to be a necessity and will be drilled as soon as possible.

As we neared Frenchburg the campus looked like a stage setting, the high hills rising directly back of it covered with brilliant foliage formed the gorgeous back drop; the teachers, students, doctor and nurses hurrying across the stage in their round of duties were the actors, but as we were caught up in the busy life we soon found that this was no play or movie but all were engrossed in real living with problems, joys and work that absorbed them. As at Ezel the school is crowded to capacity and the problem of providing extra space was considered.

The Jane Cook Hospital absorbed much time as we considered various needs and possible rearrangements to provide room for more patients. Admission of a larger number of patients, however, is dependent upon hecuring more nurses, which we still need, particularly an experienced trained nurse as supervisor to relieve Mrs. Hovermale, our present fine supervisor, who wishes to retire.

As we turned our faces homeward it was with appreciation of the splendid work that is being done in both schools and in the hospital, and with pleasant memories of the gracious

hospitality that was poured upon us from every source.

WESTLAND, PA.

It is a rainy, rainy day. There were so many things that I had planned to do today, things that needed to be done. But there was no school because of the teachers' meeting and so I had company. I love the children and I am so glad that they do come, but oh the work I had planned to do! If we could evaluate everything properly I am sure the children are more important than a lot of the work that I had thought important. Right now there is a quiet spell, but it is the quiet that precedes the storm, for in thirty minutes I am going over to the Church for a Junior class Hallowe'en Party. I think I should not have used the word "storm," but it won't be too quiet as you who are teachers and have Hallowe'en parties know. What a good time they will have. How they love to dress up. And it's all good fun. We had the Primary and Beginners last evening, and next week it will be the older boys and girls. Parties bring the children out to Sabbath School and that is why we have them. Then, too, they need good wholesome recreation.

To go back—in this lull before the "storm," I am thinking of two little girls here at one time. "May we sing?" So with song books and chorus books in their laps, two little girls in one chair, sang one song after another as I went on with my work. I didn't realize they knew so many. Two boys playing checkers; they must learn not to quarrel and not to cheat. Fair play in a game now may help them to play fair in important things in later years. The little folks on the floor with blocks and clay. Some were here for a short time; one or two most of the afternoon. And now I must go to the party. Wish us all a good time.

Dorothy E. Partington

HAMILTON AVE. PITTSBURGH

During the last month all of our meetings have been very well attended. We had a very good attendance for Holy Communion last Sabbath morning.

The Young People's Society had a corn roast at Frick Park, many of the young people and their friends came. About fifteen of our young people attended a very impressive Youth Rally in the East Liberty Presbyterian Church. Hundreds of Young People from nearly every Protestant church in Allegheny County attended.

The Annual Prayer Conference of the Women's Missionary Societies of the Monongahela Presbytery was held in our church this year. We were glad to have the meeting in our church, and the women of our Missionary Society were glad to have the opportunity to attend such a meeting. The Theme of the meeting was: "Our example in prayer."

We had some illness among our people. I made seven hospital visits.

Mary Ciancio.

SLOVAN, PA.

I should like to tell you this month about two of our meetingh. First, the joint missionary meeting on the last Sabbath of the month. As you know it was a tempereance lesson. We had each one read a verse of Scripture on temperance and had one of the older girls give a talk from the Study in the Women's Missionary Magazine. We then had some newspaper clippings on temperance and explained about the pledge, asking them not to sign unless they really wanted to keep the pledge. After prayer we had pledge signing and there were twenty-five signatures. We had literature from the Temperance Department to give to each one to take home, also "What Mother Should Know about Alcohol" for the mothers.

The other meeting was on the 12th of the month, the day my name ap-

peared in the "Prayer Cycle." We hold the junior meeting every Friday and the lesson that day was "The prayer meeting when Peter was released from prison." We had arranged to act out the prayer meeting. As the children were crossing the street to the mission a child was hit by a car. He was pulled out from under the car and taken to the doctor. This little fellow has been coming in talking to me before the meetings and before going home. When time came for our meeting one boy said "I'm going to pray for Raymond today," so we had prayer for him and then acted out our prayer meeting. There was no foolishness that day, very little singing. I called in this home and found the parents are members of a United Presbyterian church in Pittsburgh, the father a returned service man. The mother, Raymond and little sister were out to Sabbath school yesterday and he is to start to school this morning with just a broken arm. He was badly bruised and had an ugly sore on his forhead but it has healed.

Mrs. R. G. Russell

HELP FOR THE BAND

Did any of you play in the high school orchestra in 1928? Were you a member of the fireman's band or a rather luke warm bugler in a Boy Scout Troop? Do you vow and declare you're going to get rid of "that ole saxophone" every time you clean the attic? If so, you're just the folks we want to talk to!!

Our Music Department here at Ezel is badly in need of instruments. We're anxious to have a larger band here and you have the opportunity to help give these children a greater musical experience. Besides playing rousing marches for our basketball games, we're trying to get groups to play hymns for our daily chapel programs. The instruments needed are saxophone, clarinets, trumpets, cornets, baritone horns, french horns, tubas, flutes, drums or any other instruments usable in a modern band. Playing in a school band means a lot to a child—won't you help us out?

Ondeine Rau,
Director of Music Ezel School

BURBANK, CALIFORNIA

I am most happy to be able to report that our new location for the erection of our church building in North Burbank was presented to the Planning Commission on last Monday and to the City Council of Burbank last night and went through without a dissenting note from either body, there being no opposition registered from the community.

Our ministers seem quite pleased that the little church movement, being conducted in the homes, continues to grow. That which is most gratifying to me, is that there are obvious reasons to believe that it is moving according to God's plan and purpose.

He has given to us one of the finest Bible teachers for the mothers, one who has had phenomenal spiritual success in conducting a large Bible class in the first Methodist Church of Burbank. She has moved out our way and has the missionary vision to reach just the type of families our community offers. I will begin today to recruit mothers for this class, which will meet in a home opened to us on Thursday, Oct. 31st. If all goes well, she will go right into the church with her class.

Our five Bible clubs for the children are receiving new pupils each week. As to the spiritual advancement, may I quote a conversation of one mother who had married a man of a different faith. Tommy is eight years old and never attended any Bible school, for the parents never could agree on the church he should attend. They finally decided, when the strong appeal came from the missionary at the door, that Tommy "must have something." So Tommy came with his mother to the neigh-

borhood Bible Club on the street next to theirs. The following conversation ensued upon an interview on the bus. "You know Tommy comes home from Bible club repeating over and over 'we must have faith.' He refuses to eat saying, "Mummie, I must thank Jesus first.' As soon as I am able, I think I will attend the class too, for I so enjoyed the story that day; it made things so clear, then I will be able to help Tommy. The first thing he does when he comes home from the class is to run over to a little neighbor friend, too young to come, and tells her the story. I think it is just wonderful for the children." This child had just been to two classes then, having started on the second week after its beginning and has not missed a meeting since starting; he also brings a neighbor boy.

A grandmother attends this club with her grandchild and is interesting other children in her neighborhood. Upon invitation for the children to stand to accept the Lord Jesus Christ as their Saviour, this grandmother stood with the children.

Two mothers, and occasionally another grandmother, attend the Wednesday Bible Club.

Ruth Elta Findley.

HOME LIGHTS

The Home Missions family extends sympathy to Miss Sara Conrad, Principal of Ezel school, in the recent death of her aunt Mrs. R. E. English, with whom she made her home for many years. Mrs. English was very active in church work having been a valuable member of the Woman's Board some years ago.

* * * * *

"The Mission Bell" is an attractive little mimeographed paper put out by Miss Partington for her Westland people. It carries news of the people, activities of the church, announcements and other matters of interest. It will be issued each month and is a worth while venture that will be most helpful.

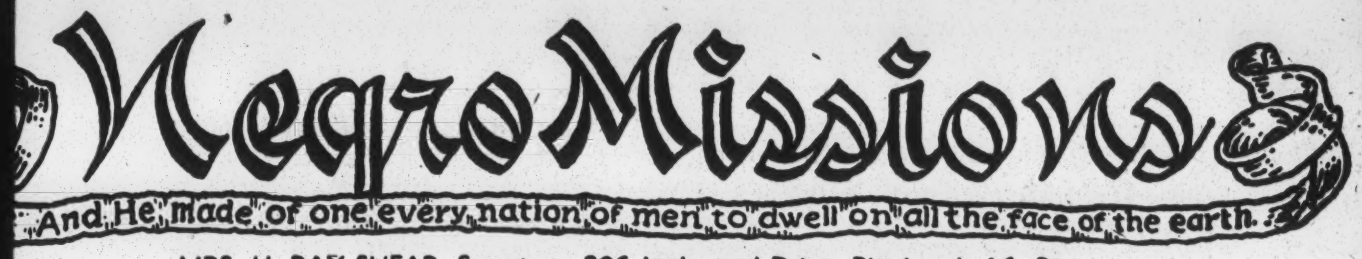
* * * * *

Supt. Harry L. Cowden of Frenchburg was one of a number of superintendents of mountain schools who made a tour of these schools that each might receive help and inspiration for his own work as he inspected others. It was regretable that Mr. Heagen of Ezel could not share in the experience as other duties prevented him from going.

CHRISTIAN EDUCATION

Surely in the light of the knowledge of the Word of God and the thought of educators and other thinkers we cannot fail to feel that one of the great needs of the world today is truly Christian Education, with emphasis on Christian. Education that is predominantly Christian was the first form of education conceived in the minds of the founders of our country. The Puritans expresse dthis sentiment in writing and action. The early schools were in a large part the children of the church. But further back than 1636, when the first college was established with this motto: "for Christ and the Church", we find it to be our John Calvin who is said to be the father of free schools. So it is most consistent with our great heritage that today we are laying emphasis on Christian Education. The crumbling of the great systems of education in Europe give us greater determination to demand that our education be Christian.

A. R. P. Journal



MRS. H. RAY SHEAR, Secretary, 206 Inglewood Drive, Pittsburgh 16, Pa.

THANKS!

"The Young Women's Missionary Society of ..... United Presbyterian Church would like to send Christmas gifts to a group of children in one of our Negro Mission Schools. Would you kindly send us the name and address of one of the principals so that we can get the necessary information as to names ages, etc. We want to share our Christmas with the children."

The above is an excerpt taken from a letter received recently and our thanks go out to you and all other societies and individuals who are helping this department and others in such a fine Christmas spirit. Sharing is one method whereby every person can express his love for his fellow-Christian.

If there are others who want the address of the principal of one of the schools you'll find it inside the back cover of the Missionary Magazine.

IN MEMORY OF DR. CHARLES W. FULTON

The Canton Bend congregation, with Rev. and Mrs. D. F. White, were overjoyed at the time of the recent observance of the Lord's Supper. Up until then the communion set in use in their church was entirely inadequate. The glasses were large and they were carried in rough handmade trays. (There is something significant in that too.)

Instead of giving flowers at the time of the anniversary of Dr. Fulton's death, Mrs. Fulton and her daughter Evelyn purchased and sent to the Canton Bend congregation a beautiful communion set.

Mr. White explained to his people about the gift—who had given it and why. He told them of the patient suffering over a long period of years which Dr. Fulton had endured as a faithful servant of The Most High. It seemed to bring the true spirit of the communion season to this little group of worshippers, and they are most grateful for this expression of love and kindness. The deep significance of the suffering and death of our Lord on behalf of a sinful world was made more real that Communion Day. And the love of Christian friends helped to recall the wonderful thought that "God so loved the world that He gave His only begotten Son."

Fellow-members of the Church of The Living God, we should be reminded of other teachings of Christ, such as, "A new commandment I give unto you, that ye love one another; even as I have loved you, that ye also love one another." And what shall we say of the bond of unity that should bind all believers? Are we bearing one another's burdens in the spirit of Christ? "By this shall all men know that ye are my disciples, if ye have love one to another." How many problems could be solved and how many burdens lifted if we followed Jesus closely—and not afar off!

MILLER'S FERRY MATRON

Dear Mrs. Shear:—

Twelve years ago I entered Miller's Ferry Mission as a student, finishing High School and a two year course in Nurses' Training. For sev-

eral years I worked as a bed-side nurse. When the United States entered the war I worked as a Nurse's Aid.

Last fall I accepted the job as matron of the girls at Miller's Ferry. I accepted it rather reluctantly not knowing exactly how I would get along. A day and a half after school opened I entered the dormitory to take up the work as matron. Fifty-five girls were there to greet me, with fifty-five different dispositions. Some remarks among the girls were: "Oh, she looks like she is going to be nice"; "She has a pleasant face." "How do you think you are going to like the new matron?"

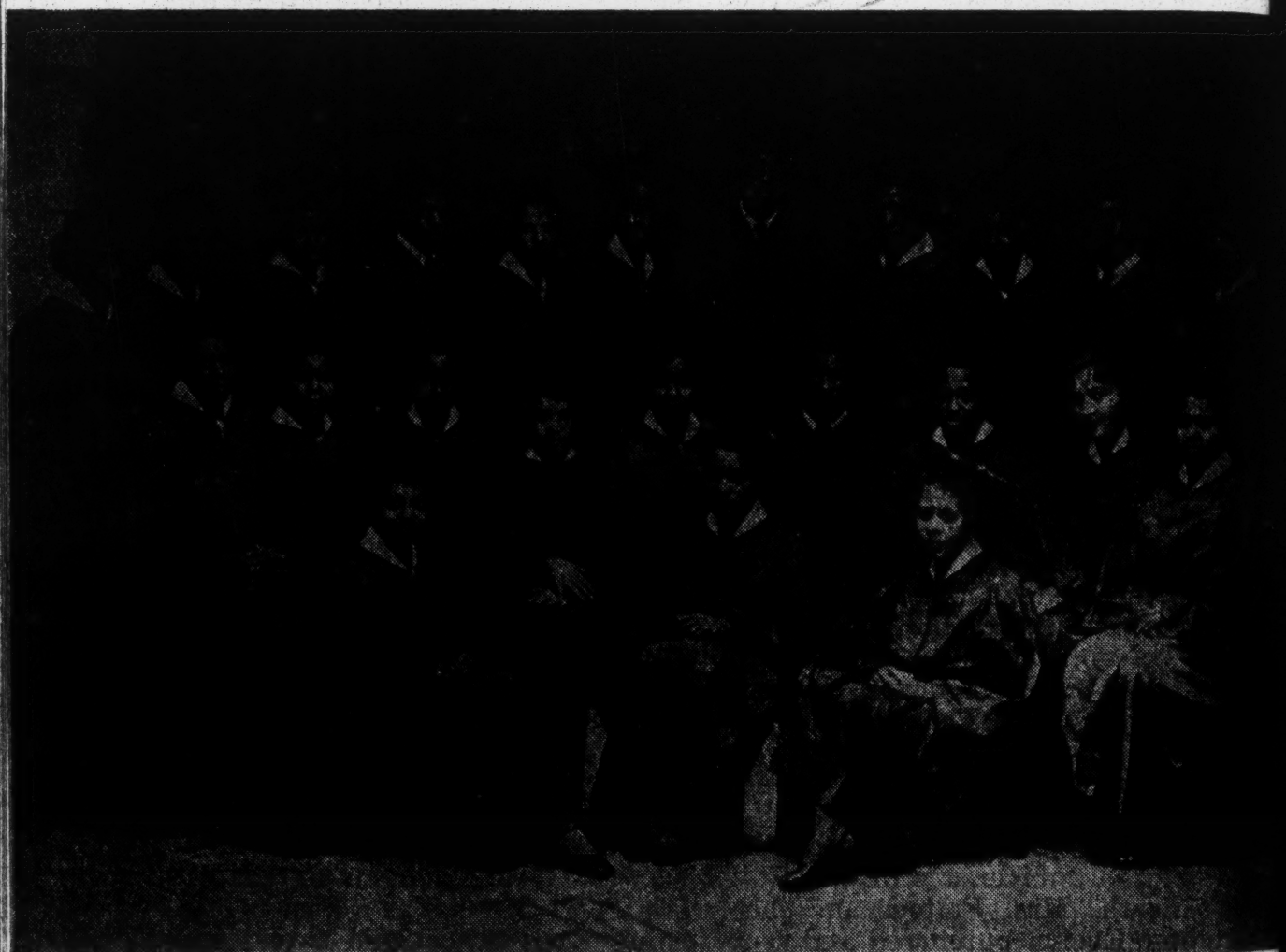
Of course the girls were very obedient for the first few weeks. From then on I began to find out those with a good disposition and those with an unpleasant disposition. I also could put my hands on the ones that came to school for a purpose and those that came because they had to.

There were a few among this group that did not like to attend any of the religious meetings. Some were found hiding in closets, or under beds, or playing sick in order to miss the meetings, or school, as the case might be. But most of them welcome the religious opportunities here. Not all the fifty-five girls were Christianh when they entered school, but after the revival which was held in February, not one remained unconverted.

I am grateful to the Allegheny Presbyterial for assisting with my salary. I desire your prayers.

Sincerely yours,

Viola M. Thompson



Graduating class of the High School, Camden, Alabama.

MRS. T. C. STRANGEWAY, Secretary, 505 Hill Ave., Pittsburgh 21, Pa.

NOT TOO LATE

It is not too late to send a gift of money. As you read this, most of the Christmas missionary boxes will be on their way or will have already arrived. But it is never too late to send money. It is always very acceptable. The Indians are very poor and the missionaries work hard to give them all a Christmas celebration that is fitting for the birthday of our King. Money is always needed to supplement other gifts with oranges, candy or nuts.

A MISSIONARY'S DAY IN WARM SPRINGS MISSION

Rev. E. W. Machamer writes:

"It was one of those fine October mornings when there is a tinge of Fall in the air. The first frost had already arrived and the leaves had begun to turn. It was a day that could inspire anyone to activity. I spent the first few hours, after breakfast, in study for the Young People's meeting that would be held in the eyening, for this was Wednesday and the Indian boys and girls would come over for Bible Study.

"After having gone over the lesson several times, I thought I'd take advantage of this nice day and fix the muffler on my car that I had almost lost on a recent trip over the rough roads up to Simnasho, to confer with Mr. and Mrs. Carson.

"I had been working for some time, trying to install a new muffler, when a young man and two young women came along. They were Indians and I knew the women but I had never seen the young man before. They stood around for awhile and I could see that they had something on their minds. I asked the young fellow if there was anything I could do. He said that he had only a few hours left, then he must be on his way back to the army, and he would like to be married right away. I said I could be cleaned up and ready in twenty minutes.

"The young man came back shortly with his bride-to-be and her sister. After explaining the service and asking some questions, we were ready. I asked if it was to be a ring ceremony, as most Indians do not observe this custom. I always ask now for, one time, we had a wedding and I forgot to ask. After it was all over, the young man asked, 'What shall I do with this?' and he held out a ring in his hand. I almost keeled over.

"After the brief explanation of the service, we were about to begin when I discovered the young man had only one witness. I said we would have to have two. He went out and, in about five minutes, came back with a smile, saying, 'I got one. I don't know who she is.' In a short while Mrs. Elliott, wife of the Indian Agent, and Mrs. Rusk, a nurse in the government hospital, came. The poor boy was nervous at seeing two come along when he had asked only one. However, they joked with him awhile and he soon was at ease. We then proceeded with the ceremony.

"With the wedding over, I sat down to check over the morning mail. It wasn't long until a rap came on the door. It was another Indian

who was wanting to borrow my trailer to bring home his canned fish and a bureau he had purchased in The Dalles. I didn't like the idea for I knew how some of the Indians drive, and he had had his share of accidents, but he assured me that his girl would drive and that she didn't go fast. We had to take the hitch off the rear of my car and install it on his but this was just a matter of minutes and he was on his way.

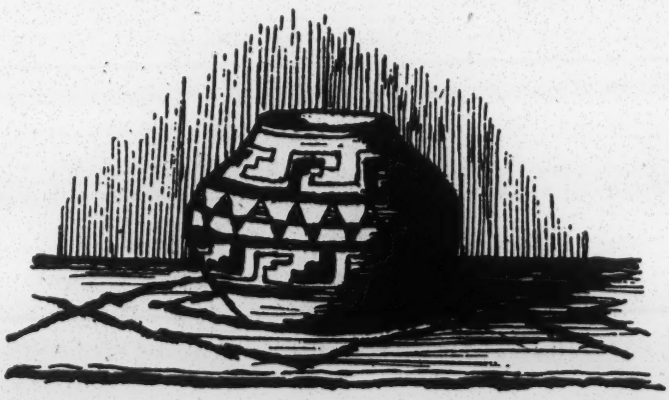
"Shortly after lunch, I was checking over the flannel-o-graph figures I would use in the evening Bible lesson and I heard another rap at the door. This time, it was Shirley Gregg. Shirley is one of our members. She is the daughter of fine parents and her father works for the government. She has always been faithful to us. She knew that I always keep a bottle of picture developer on hand and she wanted to know if I would make a few prints for her, some time, if she would help. We soon decided on a suitable evening. I tried to talk her into teaching a class in the Bible School but she didn't feel up to it. She finished high school last year and, this year, is staying home, helping her mother cook at the employee's club. Shirley is growing in Christian stature and we hope to soon work her into our program.

"The remainder of the afternoon was spent in preparing the church and studying for the service.

"At 7:00 P.M., our Indian boys and girls came over and thirty-one were present. We keep individual attendance records and, at the end of the school year, little gifts are given out to the most faithful. Our lesson was about Paul's Second Missionary Journey. After a twenty-five-minute study we passed out the song books and sang songs of their choosing. They love to sing and most of them have fairly good voices, so we spent the next thirty minutes singing and then I chaperoned the girls back to the dormitory.

"The rest of the evening passed quickly and soon we had settled ourselves down to pleasant dreams. But about 4:30 A.M., I was awakened rather suddenly by the telephone. Many a thought ran through my head as I rushed down stairs. It was a call from Medford, Oregon, two hundred and fifty miles away, from a brother of Ernest Jermark, stating that Ernest had passed away and would I be kind enough to come down and conduct the funeral on the following Monday. I consented. Mrs. Jermark had been chief clerk here at the government office for about five years and lived next door to us. Mr. Jermark had spent thirty-one years in the Indian service and retired. We became great friends. Mrs. Jermark had retired, the first of the year, and they had purchased a small farm. But, like many of the plans of man, this one was not to be for long. Mrs. Jermark was so pleased to think that I would come so far to help. They were so new in the community that they hadn't time to make friends.

"While all days do not follow this same course, yet many bring their



WANTED: Small pieces of material for patch-work guilts.

Send to Rev. G. W. Smith, R. R. I., Stilwell, Oklahoma.

unexpected duties that must be met along with the regular routine of a pastor's life."

E. W. Machamer

CHEROKEE CHATTER BRINGS GOOD NEWS

The mission work here is progressing nicely. In spite of the many real problems which we have had, our outlook is far brighter than it has ever been. The mission has changed this community from the worst to the best anywhere near. In no other place is there such a great interest shown in all of the services. People are coming to our mission who were never near a church before. They are working side by side with us. Souls are under deep conviction of sin. Some have been saved. The future looks much brighter, now. Please continue to pray earnestly for this work and for your missionary.

George W. Smith, Stilwell, Oklahoma

INDIAN ARROWS

The young people's prayer meetings at Warm Springs averaged twenty-three in September. This is a much better per capita average than most of our young people's meetings across the Church. The. Rev. Machamer describes these meetings in his accompanying article.

Plans are under way for organizing a Women's Missionary Society at our Cherokee mission. The women are all anxious to do something to help.

The Indian Day School at Simnasho, closed during the war, is open again with Mr. and Mrs. Lawson in charge. About fourteen children are attending. Rev. E. H. Carson writes, "It's good to see the little, happy, brown faces passing and repassing once more."

Mr. Edward Davenport was recently reelected to another four-year term as elder of the Mesquakie Congregation at Tama, Iowa. He was installed on Rally Day Sabbath.

It is good to hear of our Indian friends who are making good in the outside world. One of these is Pearl Bear's sister, Bernita. After finishing a commercial course at Haskel Institute on a loan from the government, she found work in California as a stenographer. She visited her family at Tama this summer, after having been gone for two years. As she had only nine days of vacation, she saved time by flying from San Francisco to Des Moines. She is married and she and her husband are both working.

A CRISIS

As this goes to press, Rev. Patterson calls our attention to a gross injustice being visited upon the Indians of the Berthold Reservation by our government. A law passed by Congress and signed by the President provides for five dams in the Missouri River. One near Garrison, N. D., will cause the displacement of 1544 Indians, who are self-supporting by farming the bottom lands. They are to be moved to waste land, where even the white man has not been able to make a living, and yet this land was given to the Indians by treaty.

A reputable engineer has made a survey and reported that the dam could be built more economically farther up the river where it would work no hardship upon any one.

If enough people will protest we are sure the matter will be reconsidered. Write to the Congressman of your own district. Don't Delay! Do it today!

Watch next month's Magazine for a fuller report.

MRS. ARTHUR B. McBRIDE, 847 Thorn St., Sewickley, Pa.

Christmas

The earth has grown old with its burden of care,
But at Christmas it is always young;
The heart of the jewel burns lustrous and fair,
And its soul, full of music, breaks forth on the air
When the song of the angels is sung.

It is coming, Old Earth, it is coming tonight!
On the snowflakes which cover the sod
The feet of the Christ-child fall gentle and white,
And the voice of the Christ-child tells out with delight
That mankind are the children of God.

—Phillips Brooks

"Yesterday an airplane arrived about noon. It seems there will be a weekly service for post and passengers. The plane, it appears, meant to land, but there were too many cows on the landing field, so it just dropped the post. Isn't that lovely?"

Mrs. N. F. Pollock,
Gorie, Ethiopia.

ARRIVALS AND DEPARTURES

The "Vulcania" party arrived at Alexandria, Egypt on October 19. From here the party for India expects to be taken on soon to their destination.

Miss Ruth Ardrey of Sialkot City should have come to America with the last party from India but she remained to care for the school until the return of Miss Eva Hewitt to take her place. Miss Ardrey's mother has been ill and the Women's Board gladly consented to have Miss Ardrey hurry home; the latest plan was to go to Egypt by plane, and then to America by steamer.

The Rev. and Mrs. Miller and the Dr. Kaarsgard family changed ships at Alexandria and continued their voyage to India the same day. The rest of the party tarried about one week in Egypt and a cable has come reporting the safe arrival of all of them November 2.

Letters from the missionary party sailing on the "Vulcania" on October 4 were mailed in the U.S.A. when the ship returned to New York. They tell of a good trip, with but a few rough days. One hundered thirty-six missionaries bound for fields in Africa and India were aboard the ship which carried 800 passengers.

A two-day stop at Naples was interesting and the new missionaries had the thrill of setting foot for the first time on foreign soil.

A cablegram from Dr. Donald Davies of Addis Ababa, Ethiopia reading: "Walker, McGeary arrived 26th" brings the good news of their arrival at their destination. "The Lord shall preserve thy going out and thy coming in."

The Misses Noordewier, Wilson, and Glass.

EXCERPTS FROM LETTERS

LUXOR, EGYPT.—In Miss Helen J. Noordewier's letter she expressed gratitude for the strength given to her for the past year as she labored in the school work, and for His blessing upon the work in answer to many prayers. "Twenty-one girls received diplomas; many of these girls plan to go to other schools to complete their teacher training, others will go right into the work in village schools. It was a great joy to teach Bible, Church History, and English to the senior girls. Twelve of them made a public profession of their faith in the Lord Jesus and became members of His Church.

"The boarders were a well-behaved group and a joy to train. I was so happy to be able to report a small balance in the school account at the end of the year, made possible by economy, and several unexpected generous gifts from Egyptian and American friends.

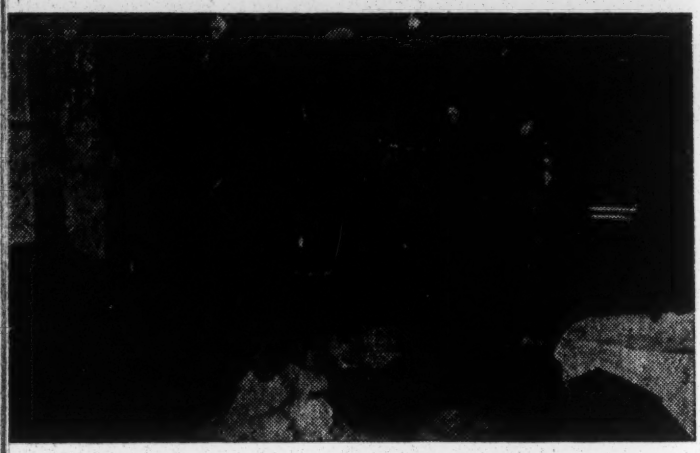
"I am so happy to think that Martha Roy will be located in Luxor school again with Miss Martha Glass and that I shall be able to do direct evangelistic work in the Fayoum. Miss Elizabeth Wilson and I expect to go there soon."

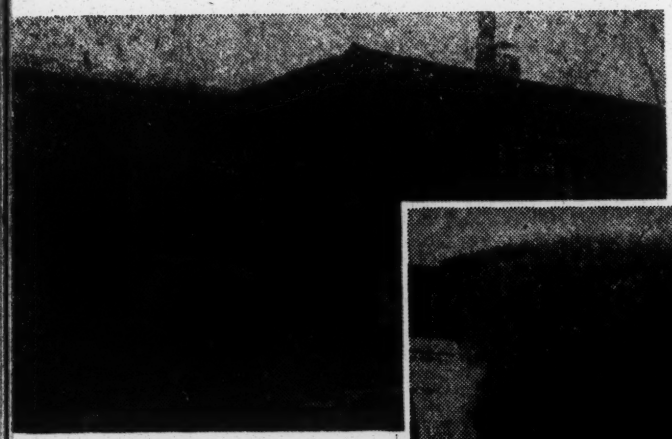
"OLD MAN RIVER"

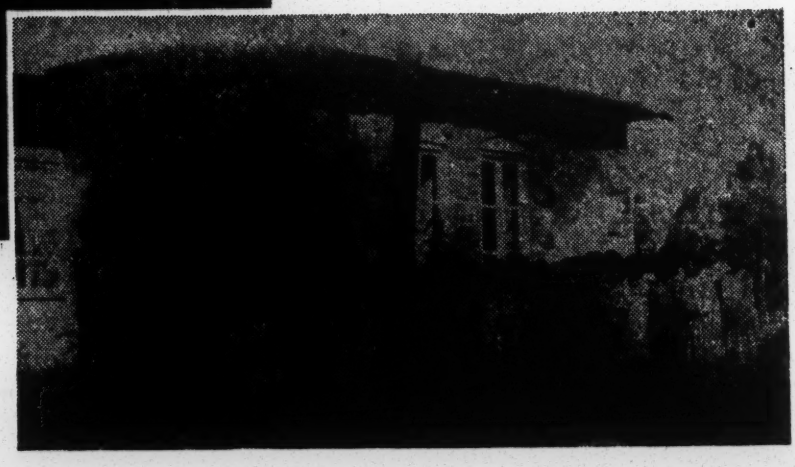
Letters from the South Sudan tell us of the floods there. Dr. Heasty said: "It has been so wet and so much high water that I have been concerned about our station at Nasir as it is low; and I fear Dr. Smith will have a difficult time with dykes. We have lost our garden, and I have many workmen trying to save our citrus trees. It has been the worst on record in the North. Mails have been interrupted, we have had little or no surface mail from home for two months; we should have a goodly supply when it does arrive, air mail and local mail are about all that can get through."

In Miss E. Verna Pillow's News Letter she tells us about these floods:

"The floods are due mostly to the rising of the Blue Nile although the White Nile was quite high, too. The Blue rose to seventeen meters, the highest on record. All along the river it caused destruction of crops and many houses were destroyed and even whole villages in places had to evacuate. At Khartoum the banks were re-enforced, but sandbags, piles of dirt, oil drums, logs or anything they used would not keep back the flood at the confluence of the two rivers. The Blue Nile backed its waters into the White, swelling its expanse until it looked like a sea from our Omdurman bridge. The water on the White Nile side of the strip of land that leads up to the bridge first covered the tram track and then kept creeping over, and from the Blue Nile side it came higher and higher until the water of the two rivers met in the middle of the highway. During several days that it was at its worst, traffic was never entirely cut off but was considerably slowed up, as one had to drive through water hoping as he crept along to avoid the holes made when







1945 CHRISTMAS IN ADDIS ABABA

Something of the Christmas celebration in Addis Ababa, Ethiopia is told by these pictures sent by Miss Isabel Blair. (Picture 1) This one shows the Dr. Duncan Henry's living room with Dr. and Mrs. Henry and Mrs. Nessie Pollock.

Picture 2: The Christmas Tree in the Henry Home.

Picture 3: Mrs. Kissling, Miss Blair and Dr. Glenn P. Reed (with a child's Christmas doll) are enjoying happy fellowship.

Pictures 4 and 5: These were taken in the school Christmas program in front of the school. The girls are standing to sing a carol. The distinguished back in picture No. 5 is that of the Director of Education, Otto Emanuel Abraham. The Nativity scene at the left is not all included in this picture, which showed also the kings singing: "We Three Kings Of the Orient Are." The girls enacted the scenes connected with the birth of Christ, gave some memory work and during the intermission an S.I.M. friend played Christmas carols on her accordion.

the water undermined the highway. Poor tram passengers had to alight from one tram, walk a considerable distance, wade through deep water, then walk another distance before boarding another tram."

PERSONALS

Miss Margaret A. Bell of Atlantic, Iowa, has been giving Thank Offering talks in nearby Presbyterials. Plans for the Nebraska Presbyterial spring meeting in Benkelman, Nebraska are in her schedule.

Miss Kate A. Hill, Eldora, Iowa reports "a grand time" in Colorado Presbyterial for two weeks; this is part of her fall itinerary which takes her down into Oklahoma Presbytery.

What a privilege it is for our churches to have the opportunity to hear stirring messages from those who served so long and faithfully in our Missions. Their messages come with such a richness of experience.

* * * * *

"We are very happy these days," writes Dr. Mary K. Smith of Nasir, Sudan, "for one of Miss Soule's family. One of the girls has just become engaged to one of our fine Christian young men and we are looking forward to a Christian home for them in the very real sense of the word."

* * * * *

Dr. and Mrs. H. S. Hutchison are now deep in preparation for their return to Tanta Hospital, Tanta, Egypt. How much they and the Women's Board need your prayers, your interest and your gifts that Tanta Hospital may have greater usefulness as "God's House of Healing" for body and soul.

* * * * *

An American chaplain had been conducting a service for sailors. "That was a great sermon, preacher." . . . "Tell me," said the preacher, "just why you think it was a great sermon." The sailor thought for a moment and then replied: "It was a great sermon because it took something from your heart and put it in mine."

ANNUAL MEETING

The 77th Annual Meeting of the American Mission in Egypt is to convene in Assiut on December 28. Let us remember in prayer all those who meet to plan for the extension of Christ's Kingdom in Egypt.

* * * * *

O Heavenly Father,open wide the sluice gate into my heart that I may receive Thy living water and be fruitful.

—A Punjabi Woman's Prayer.

* * * * *

EXCERPTS FROM LETTERS

(From Marie Cash's letter)

"I hope to have an interesting dispensary this winter for the physical needs of the village people always make a strong appeal to me."

Miss Marie Cash, R. N., of Pasrur, India, wrote in her news letter: "I want to stay in each center three or four weeks giving Gospel messages, conducting classes for those learning to read, giving health talks illustrated by posters, and certain medicines and treatments, for there is much that a nurse can do for the poor, ignorant village people.

"Pray for the work of Christ in this needy land, for India as she strives to work out a plan for independence; pray for me that I may be able to secure suitable workers and materials for my winter's work; above all, pray that we may be so filled with the love of Christ that we may be able to lead these Mohammedans and Hindus to Him whom to know aright is life everlasting."

PRECIOUS MEMORIES

The program of the devotional services of the India annual meeting October 17-24, 1946, brought to Miss Mary E. Logan (India 1891) many precious memories:

"The Communion Service was the one time in the year when we all sat down as a family at the Lord's table. The devotional services of the days preceding, and particularly the all-day prayer meeting on Saturday led up to it, but Sabbath was the climax of spiritual privilege—the day to which we looked forward and the day we often remembered in the year following.

"As Mission meeting time drew near, we watched for a few spare moments to unlock the big trunk and get out our best dress,—it had probably been brought from the U. S. A. at the time of our last furlough, but it was pressed and, if the collar was detachable, a fresh one was inesrted—we wore our best on that Communion Sabbath morning.

"In the afternoon, the children's meetings were held and almost every one tried to get a little rest, for the days to follow would be strenuous.

"As the evening shadows began to draw on, chairs and benches were carried outside, usually into the courtyard of the Christian Training Institute, where the vesper service was held. This was less formal and more personal than most of the prayer meetings. After a short service of song and Scripture reading, those who desired felt free to bring their problems or defeats for prayer, or victories for thanksgiving. Often this meeting would continue until the tropical sky was rich with the sunset afterglow and the evening star brilliant in the west, or perhaps until dark; and then we hurried away for the evening meal and to prepare for the meeting following.

"The fellowship of that Sabbath was like a little bit of heaven."

BITS OF NEWS

In a letter from Rev. Dalton Galloway of Tanta Hospital: "We hope and pray that Dr. H. S. Hutchison will be able to bring out a short-term worker who would be able to take the burden of accounts, help in ordering and checking supplies, etc. . . . When I asked Miss Lucile Nichols if she had any requests to send in my letter, she looked wistfully and said one word—'Nurses.'" Whom shall we send? Who will go for us?

* * * * *

The Misses N. Addaline Brandon, Margaret L. Murdoch and Laura Reynolds of India, expect to spend the second semester of the year in Bible Study at Biblical Seminary, New York.

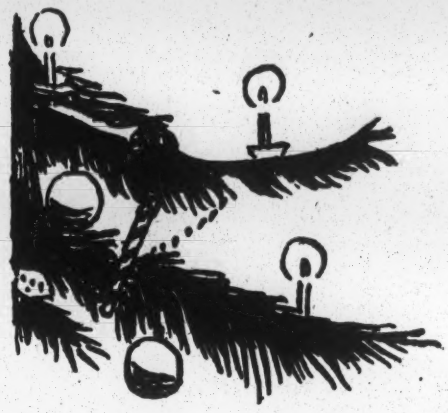
* * * * *

Jon Gibson, infant son of Rev. and Mrs. Willis McGill, arrived at Tanta Hospital lately. We welcome this tiny member of the Mission family.

* * * * *

"Art thou lonely, O, my brother?
Share thy little with thy brother;
Stretch a hand to one unfriended,
And thy loneliness is ended."

Air mail to India is now 25 cents for one-half ounce.
To Egypt, 15 cents.
To South Sudan, 15 cents.
To Ethiopia, 25 cents.



JUNIOR DEPARTMENT

MRS. CHARLES WRIGHT FULTON, Secretary,
455 Forest Ave., Bellevue, Pittsburgh 2, Pa.

AN EXCERPT FROM A DECEMBER, 1945, PRAYER MEETING MESSAGE

By Martha Webb Goodnough,
San Antonio, Texas

"Once I heard a lady say, 'Oh, we don't bother much about Christmas —after all, it's just for children.' Yes, Christmas is a happy time for children, but as we grow older Christmas has a deeper significance for us. It is the birthday of the Saviour of the world, the greatest Gift God has given to us, the gift of His Dear Son. Then, too, as we grow older, we realize that each Christmas brings us one year nearer to the time when we shall see Jesus face to face.

"The Christmas season is a happy one, and the more preparation we make for it, the more happiness we get out of it. The spirit of Christmas is the Christ-like spirit, not intended for use at Christmas only, but a spirit to be carried throughout the whole year.

* * * * *

"When we were little, we brought presents for each member of the family. All these were hidden under Mother's bed, for Mother's room in our opinion was just as near Heaven as it was possible to be. And Mother in her own sweet way never peeped nor saw any of the bundles!

"The night before Christmas was a busy happy time. There was no coaxing as to who would wash the dishes; all the little fingers flew. Boxes of balls and tinsel were carried from the attic, to be in readiness the minute the dishes were cleared away. Everyone, from the youngest to the oldest, helped to trim the tree. Each year we advanced one step on the step ladder, until at last we reached the top and were given the honor of hanging up the little wax angel. That was the peak of perfec-

David Zimmerman. Great Grandson of Dr. and Mrs. John Giffen, Missionaries for many years in Egypt.

tion—or was it, for as we grew older the tinsel failed to dazzle our eyes, and the little wax angel no longer held so much fascination. We had grown, through the training of Christian parents, to know the real meaning of Christmas."

TWO GIFTS

Last June the Rocky Springs Junior Society, through its superintendent, Mrs. W. W. Willis, of New Galilee, Pa., sent a check to cover ten gift subscriptions to the Junior Missionary Magazine, these to be sent to "a mission station where they were most needed." This was a very thoughtful gift; and, as a result, children in ten missionaries' homes in our mission fields will enjoy the Magazine.

In August came another check through Mrs. Willis. This second check was for a Junior Life Membership for Charles Edwin Haspels, son of Charles M. and Lois Beatty Haspels who have been accepted and appointed missionaries to Ethiopia. The Life Membership was given by the grandparents, Mr. and Mrs. H. E. Beatty, and the members of the Rocky Springs Junior Society. Wouldn't it be a happy coincidence if young Charles would receive one of the gift Magazine subscriptions!

Charles Edwin Haspels

THE JUNIOR SPECIAL — '46-'47
GOAL — $4500.

(This goal includes $500. which is the amount the Little Light Bearers are asked to contribute to the Children's Ward of Sialkot Hospital in the Punjab, India.)

IN EGYPT

(a) Maintenance of the "Ibis" for the promotion of children's work along the Nile.
(b) Maintenance of the "Delta Car" in the Nile Delta.

IN THE SUDAN

(a) Salary of Miss Mary V. Ewing, R.N., Doleib Hill, South Sudan.

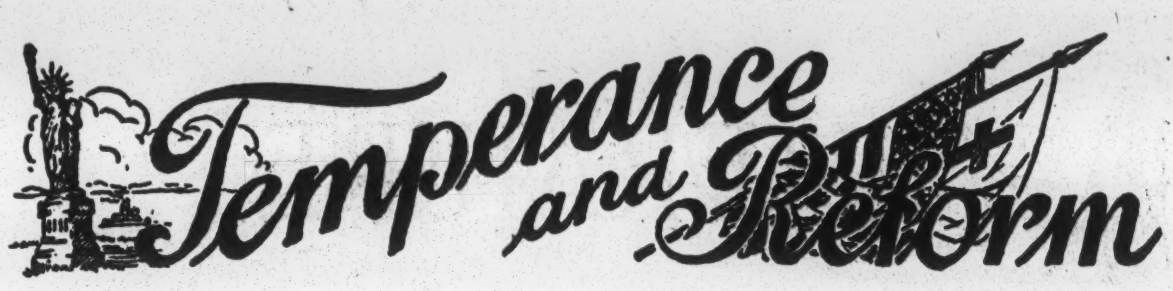
IN INDIA

(a) Support for the Children's Ward, Sialkot Hospital.
(b) Sound-Motion Picture Equipment, Pathankot Girls' High School.

IN THE HOMELAND

(a) A project for the American Negro.
(b) A Recordio machine for Ezel, Kentucky.
(c) Visual Aid Equipment.

To gather gifts for the '46-'47 "JUNIOR SPECIAL" Fund, "Ibis" coin cards are available at the Literature Department, 904 Publication Building, 209 Ninth Street, Pittsburgh, Pa. Each coin card holds ten dimes, and each Junior is asked to fill a card to help the "Ibis" sail the Nile and to help with the other objects under the "JUNIOR SPECIAL" for '46-'47.



Have you read?

"Alcohol Talks to Youth" by Howard E. Hamlin includes splendid scientific discussions concerning alcohol's effects. It gives an intelligent answer to natural questions of youth and avoids moralising. Readable, available at low cost for church and school groups. Order from School and College Service, Station B, Columbus, O. Single copy 25c. "A Syllabus in Alcohol Education" by Bertha R. Palmer, accompanied by the Manual. "4 Guide Posts to the Study of Narcotics" will be useful for teachers and older pupils, contains Laboratory and lecture material with bibliography. Order from National W.C.T.U. Publishing House, Evanston, Ill. 25c per copy, $2.25 per dozen.

You may send postage only and receive any of the following new leaflets:

"A Soul to Keep" (especially for mother.)
"More Milk, Please" (color card for children.)
"Alcohol and the Family Tree" (results of experiment on dogs.)
"Don't Fence Me In" (interesting for young people.)

IT DOESN'T PAY

Our honored colleague, the American Business Men's Research Foundation, says that repeal has been decidedly a bad buy and ought to be returned for a refund. They allege that according to government records, federal, state and local taxes combined during the entire period of prohibition took 12.6 per cent of the national income while for the first eight years of repeal (prior to the period of war taxes) the annual average was 18.4 per cent. This, thinks the Foundation, is a queer way to redeem the promise that prohibition repeal would reduce taxes.

The truth is that this country has been in the red ever since it repealed prohibition, and it has been on the economic down-grade ever since a group of selfish millionaries financed a campaign to destroy prohibition by encouraging law violation. When the drys were running the country in the 20's they reduced the Federal debt from about $25,000,000,000 to about $16,000,000,000, then the repealists took over and ran the figure up to $42,000,000,000 before we got into the war.

"If our Nation is to furnish responsible leadership to the world in this new age of power, we must be a sober nation."—Bishops of the Methodist Church, in a Call to Methodism for action against the liquor traffic.

"The Christian conscience has to be aroused, not merely to the enormity of the liquor traffic, but to the enormity of the sin of doing nothing about the liquor traffic."—John G. Woolley.

HOW'S YOUR SUPPLY OF SUGAR?

In January, 1946, a total 17,918,687 pounds of sugar and syrups were used to make beer in the United States. That was 747,610 pounds over January, 1945. *Your* allowance is 5 pounds of sugar for four months! Full beer barrels mean emptier sugar bowls.—Quincy Council for Alcohol Education.

By MRS. WALTER H. HOLT, Secretary, 904 Publication Building, Pittsburgh 22, Pa.

"TO BE ABLE TO SERVE ONE MUST KNOW"

Although January will finish the India study if you are following the Program Calendar, you are probably familiar with the main books found in the September and October Magaiznes. Even at this late date though, we have two items that will furnish additional interest. One is a sheet of fourteen authentic India pictures, varied in selection and interest, and suitable for display as a whole or as cut-outs for posters. The other is a 1947 India calendar prepared by our India Mission. Each month's sheet contains a typical picture of some phase of our mission work in the Punjab. It is a fine daily reminder of our India work.

Picture Sheet ..... $.10 a copy
India 1947 Calendar ..... $.25 each

Last May we intended introducing our new office assistant, Miss Gertrude Kaler. She was with us about two weeks, working along with Miss Berkey when over Memorial Day, she with some members of her family met with a serious automobile accident. Suffering with an injured shoulder and back and after spending three months at home, Miss Kaler returned to the office September 1st. We have been fortunate in securing a young woman who is first of all no stranger to the United Presbyterian Church. Her father and mother were charter members of the old Tenth United Presbyterian Church of Allegheny (Pittsburgh, North Side). Miss Kaler herself was a member of that church and is now a member of the First Church, North Side. She has been an active member and has held various offices both in the Y. P. C. U. and in the Young Women's Missionary Society. Her interest has extended outside her own group through help wit the Teen Age Group of her church. This background together with many years business experience fits her for work as Literature Office Assistant. She is to be particularly commended for her competence in handling the new work throughout the busy Presbyterial display season. A word of thanks is also due her and the assistants in the Thank Offering and Treasurer's Offices who served us so faithfully and well under the trying conditions and transportation difficulties of the power strike in Pittsburgh.

NEWS OF DELAYED BOOKS

"Great American Negroes" — promised for the week of November 15th. Not yet received.

"Portrait of a Pilgrim"—promised for November 11th. Not yet received. Will mail as soon as available.

Prices on all mission study books will advance approximately 25 per cent on January 1, 1947.

All orders received in the W.G.M.S. Literature Office, 904 Publication Building, 209 Ninth Street, Pittsburgh 22, Pa., by December 20, 1946 will be honored at the present prices.

Tributes

Mrs. Bertha Lowery Junkin

The members of the Women's Missionary Society of the First United Presbyterian Church of Steubenville, Ohio wish to pay loving tribute to the memory of Mrs. Bertha Lowery Junkin, whose death occurred at Lakewood, Ohio, April 18, 1946. Mrs. Junkin was a faithful, consistent Christian and took an active part in the various organizations of the church and was the efficient treasurer of the Women's Missionary Society for twenty-five years. Her consecrated living and outstanding ability were valuable assets in her work in the church. Although, she removed to another city, the love and esteem of the members of First Church, Steubenville was always with her, and will ever remain an inspiration to those associated with her.

To her daughter, Sara K. and her sister, Miss Lean, we extend our sincere sympathy and commend them to the Master whom she loved and served.

Mrs. Martha Odbert.

Mrs. Janet Kohn

The members of the Arlington, Wisconsin, Women's Missionary Society wish to pay a loving tribute to Mrs. Janet Kohn, who was called suddenly to her heavenly home, July 28, 1946.

We have lost a faithful friend and a loyal supporter of the missionary society, of which she was a charter member.

Committee.

Mrs. Elizabeth Keefer

The women of the Missionary Society of the First United Presbyterian Church of Aliquippa, Pa., wish to pay a loving tribute to the memory of Mrs. Elizabeth Keefer, who was called to her Eternal Home June 28, 1946. Mrs. Keefer was a faithful and active member of the Missionary Society in service, in gifts and in prayer.

Her willingness to accept responsibility for the need of the moment, was an outstanding characteristic. Her consideration for others and her genial personality made her beloved by all who knew her and associated with her in the Lord's work.

She was also a member of the Woman's Bible Class and the district Prayer Group. She rests from her labors, but her work will surely follow her.

We extend our sympathy to her family, who will remember her as a faithful follower of Him who comforts the broken hearted.

Womans Missionary Society.

Mrs. Ellen G. Diffenbach

The Women's Missionary Society of the United Presbyterian church of Nampa, Idaho desires to pay loving tribute to the memory of Mrs. Ellen G. Diffenbach whom the heavenly Father called home on August 22, 1946.

She will be greatly missed in the home, the church, and the community. She was a loyal and active member of the church and Missionary Society, a loving wife and a devoted mother.

An outstanding characteristic was her friendliness to all. Though a lover of life and its activities she was ready to go when ever the Master should call.

We extend our deep sympathy to her husband, Mr. P. H. Dieffenbach, and his family and to her two sons, Mr. George Miller and Mr. Clarence Miller and their families.

Mrs. John E. Wakefield
Mrs. E. May Adair
Mrs. L. C. McCain

Mrs. Elizabeth Walker
Mrs. Nancy Hill Russell
Mrs. Flora Hosick

The Women's Missionary Society of the United Presbyterian Church of San Diego, California wishes to pay a tribute of love to the memories of Mrs. Elizabeth Walker, Mrs. Nancy Hill Russell and Mrs. Flora Hosick who answered the call "Come unto Me."

Each in her own way made a splendid contribution to the Kingdom of God, which lives on in the memories of those who knew them.

We extend our deep sympathy to their loved ones and commend them to the One who said "I will not leave you comfortless."

Committee.

Mrs. Robert M. Lowry

The Women's Missionary Society of the United Presbyterian Church of West Middletown, Pennsylvania, wishes to pay tribute to the memory of Mrs. Robert M. Lowry, whom God called to her eternal home February 20, 1946.

Mrs. Lowry is sadly missed in her community. She is missed especially in her church in which, for many years, she took an active part as a faithful Sabbath School teacher and as a member of the board of trustees.

To her family we extend our heartfelt sympathy.

Committee.

Mrs. D. R. Acheson

The Women's Missionary Society of Sugar Tree Grove United Presbyterian Church, near Monmouth, Ill., desires to express appreciation of the long life of Christian service lived among us by Mrs. Martha Nichol Acheson, who was called home July 18th, 1946, within a few weeks of her 98th birthday.

Devotion to her Lord and His Church was the ruling motive of her life and she gave loyal support to every work of the church. She taught the Primary S. S. for 45 years, was treasurer of the Missionary Society for 41 years and was constant in her attendance at the services of the Missionary Society for 41 years and was constant in her attendance at the services of the church, as long as her health permitted.

To her loved ones we extend our heartfelt sympathy.

Commitee.

Mrs. J. C. Morrow

The Womens Missionary Society of the Knoxville U. P. Church, Pittsburgh, Pa., wishes to pay loving tribute to the memory of our late dear friend and member, Mrs. J. C. Morrow, who was called to her reward, Oct. 8, 1946.

She was a charter member of the Knoxville U. P. Church and our Society.

Her faithfulness and devotion for the Master and His work gave her untiring energy in the roles of the President of the Missionary Society for 25 years, during which at various times she filled many offices such as Sabbath School teacher; Supt. of Cradle Roll, Supt. of Junior Missionary Society and also sang in the chair.

Mrs. Morrow will be missed by all who knew her; her kindliness and gentle spirit will long linger with us.

To her husband, Dr. J. C. Morrow and family we extend our sincere sympathy and commend them to God's comfort and care.

Mrs. J. S. Miller
Mrs. L. Mackintosh

Mrs. Margaret Morgan

It is with a deep sense of loss that the Women's Missionary Society of the First United Presbyterian Church of Crafton Heights pays tribute to the memory of Mrs. Margaret Morgan who left us to go to her reward on September 16, 1946.

Mrs. Morgan was an ardent Christian and was always happy when doing things for her Lord and for all those with whom she came in contact. She had crosses that she bore in a cheerful and Christian like manner without complaint or rebellion. She was Thank Offering Secretary of the Missionary Society for many years, which office she fulfilled with gratifying results. She was indeed a loyal servant of the Lord and she left a heritage unto her friends which only one who has a truly solid trust in the Heavenly Father can leave.

It is hereby resolved that the tribute be spread on the minutes of the Missionary Society.

Mrs. J. M. Moore
Mrs. E. C. Sawhill
Mrs. Idella D. Giffin

Mrs. Blanche Boynton

The Margaret Gordon Missionary Society of Brooklyn United Presbyterian Church, Cleveland, Ohio, wishes to pay loving tribute to one of its faithful members, Mrs. Blanche Boynton, who was called to her Heavenly home on her 73rd birthday, August 23rd, 1946.

Mrs. Boynton was a loyal, devoted member of the church and of the Missionary Society. Her quiet, devout Christian life was an inspiration to all who knew her. We have lost a dear friend and co-worker but we are confident that she is now in the presence of Him Whom she so sincerely loved and so faithfully served.

To the family we extend our sincere sympathy in their very great loss.

The Committee

Mrs. Maggie Belle Wallace

With a feeling of deep personal lsos, the Woman's Missionary Society of the Hopewell United Presbyterian Church of Laurel, York County, Pennsylvania, records the passing of Mrs. Maggie Belle Wallace, Thursday morning, October 3rd, 1946, aged 81 years, and desires to express a tribute of love and esteem to her memory.

Mrs. Wallace was a quiet devout Christian, a devoted mother, a kind sympathetic neighbor, and friend, a loyal member of the church, and faithful in attendance of the meetings of our Missionary Society as long as health permitted.

To her loved ones we extend our deepest sympathy, and commend them to the comfort of him who said, "Cast thy burden upon the Lord, and he shall sustain thee." "Blessed are the dead who die in the Lord."

Mrs. C. A. McConaughy
Florence R. Wilson
Edna A. Wilson

You Should Know

¶ *Listen,* a magazine edited by Miss Margaret Wrong, Secretary of the International Committee on Christian Literature for Africa, has a circulation of nearly 13,000, numbering among its readers many Africans serving in the armed forces. It is translated into French for use in *L'Evangeline en Afrique* and is used as an insert in magazines published in Uganda, the Southern Sudan and the Gold Coast. An African soldier writes of *Listen*:

¶ "The magazine helps me a lot during my life on active service . . . I am always happy when I see articles written from Nigeria or about Nigeria because it enable me to hear news from home. I was glad when I saw in the last issue the picture of three elderly men in native clothes. They were from my own town."

¶ A native teacher writes after reading the magazine, "I was greatly surprised when I saw how many persons are helping to win freedom for the world. My interest and anxiety were greatly stimulated when I saw even African women taking a keen interest in the uplift of the world."

¶ "The hour is at hand. The Scriptures have been translated and printed; Christian literature is being made available, and will increase as more learn to read. People are eager to know the truth. Millions are in darkness. Frank Laubach has opened the door. The task now is to enter, that the Light may illumine steadily and continually."

¶ There are still over 60,000,000 illiterates in Latin America alone, but their chains are being broken link by link as each country recognizes the needs of its people. As President Camacho, of Mexico, says, "An ignorant people is a blind instrument of its own destruction. Therefore, the campaign against illiteracy is destined to be an active school of democracy."

¶ We can be proud of the fact where Protestant leadership has been developed, the campaigns have been most successful.

¶ Back in the days of the thirteen original colonies wherever there was a church there was a school. And everywhere the chief textbook of the schools was the Bible. It is plain history to say that the public-school systems of our land originated as Bible schools.

In the public schools of America today the reading of the Bible is a matter on which each of the 48 states makes its own ruling.

According to information just received by the American Bible Society, the status of Bible Reading in the Public Schools of American is as follows:

Required in 11 States

Alabama	Georgia	Maine	Pennsylvania
Arkansas	Idaho	Massachusetts	Tennessee
Delaware	Kentucky	New Jersey	

Prohibited in 3 States

Illinois, Louisiana, Wisconsin

Permitted but not required in 34 States

Report of the Contributions from Presbyterials, Congregations, Societies, Sabbath Schools and Individuals, April 16, 1946 to September 30, 1946

PRESBYTERIALS	Foreign General	Foreign Salaries	Foreign Specials	Home Missions	Indian Missions	Negro Missions	Parsonage	Junior Special	Young Women's Special	Benevolence	Contingent Fund	Temperance	Isaiah	Junior Exhibit	TOTAL
Albany															
Allegheny	138.00	1276.00		109.00	43.00	181.00	37.00	42.00	16.00	40.00	82.35		37.00		2001.35
Argyle	3.00	129.00		3.00	3.00	3.00	3.00			3.00	3.50	3.00	1.00		154.50
Arkansas Valley	39.00	566.00	190.00	20.00	7.00	16.00	4.00	6.00	2.00	5.00	.80	4.00	.50		860.30
Beaver Valley	684.26	797.00		144.00	53.05	76.00	38.00	43.00	43.00	34.00	11.70	38.00	6.20		1968.16
Big Spring															
Boston		1000.00													1000.00
Butler	87.00	277.50	4.00	32.00	32.00	66.00	30.00			51.00	27.50	35.00	19.00		661.20
Caledonia	24.00	165.00	25.00	14.00	8.00	8.00	8.00		25.00	8.00	8.40	8.00	3.90		305.30
Cedar Rapids	18.00	250.00	225.00	20.00	18.00	48.00	7.00			7.00		7.00			600.00
Chartiers	63.00	577.00		329.00	14.00	24.00	9.00		90.00	9.00	23.00	12.00	13.00		1163.00
Chicago		342.00													342.00
Cleveland	132.00	250.00	169.56	91.00	41.00	51.00	33.00	14.00	9.00	29.00		31.00	8.75		859.31
College Springs															
Colorado		243.00	10.00												253.00
Conemaugh	26.00	484.00	7.00	33.00	14.00	14.00	9.00	6.00	28.00	8.00	16.00	13.00	12.00		670.00
Delaware		57.00							30.00						87.00
Des Moines	2.00	137.00		2.00	2.00	2.00	3.00	8.00		2.00	4.20	2.00	1.00		168.20
Detroit	145.00	203.00	40.00	88.00	39.00	52.00	18.00	9.00	16.00	25.00		14.00	7.00		656.00
Idaho	16.00	250.00		41.00	9.00	13.00	6.00		2.00	6.00	3.60	6.00	2.46		355.06
Illinois Southern	20.00	392.00		20.00	8.00	10.00		5.00		5.00		5.00			465.00
Indiana	22.00	218.00		26.00	2.00	3.00					7.50	2.00	6.00		286.50
Kansas City															
Keokuk															
Kiskiminetas															
Lake	17.00	87.00		13.00	10.00	7.00	8.00	7.37	14.00	11.00	7.60	7.00	5.09	10.00	204.06
Los Angeles	129.00			75.00	32.00	32.00	62.00		15.00	44.00	5.00	40.00	4.00	5.00	443.00
Mansfield	43.00	53.00		41.00	15.00	32.00	7.00		10.00	7.00	3.20	6.00	2.00		219.20
Mercer	41.00	847.50		2.00	4.00			7.00							901.50
Monmouth		419.00						20.00							439.00
Monongahela	250.00	1870.00	10.00	750.00		200.00					100.00				3180.00
Muskingum	24.00	321.00	500.00	13.00	6.00	7.00	4.00	6.00	21.00	3.00	19.00	9.00	10.00		943.00
Nebraska	7.00	282.00		7.00	3.00	3.00	2.00			3.00	1.00	4.00			312.00
New York	10.00	217.00		10.00	5.00	5.00	2.00			7.00	8.00	2.00	3.00		289.00
Ohio First	31.00	140.00		38.00	18.00	18.00	11.00	1.20	36.00	1.00	6.30	1.00	4.00		305.50
Ohio Northwestern	23.00	89.00		28.00	7.00	5.00	2.00	7.00		2.00	1.10	2.00	1.00		167.10
Oklahoma		40.00		10.00					30.00						80.00
Oregon		250.00		25.00											275.00
Philadelphia	210.00	335.00	194.00	329.00	47.00	79.00	33.00	110.00		41.00	38.00	19.00	16.15	28.00	1479.15
Puget Sound	80.00	116.00		50.00	27.00	35.00	3.00			4.00	5.00	5.00			325.00
Rock Island	5.00					5.00									10.00
San Francisco	23.00	273.00	227.00	28.00	16.00	21.00	9.00	3.00	9.00	9.00		9.00	1.00		628.00
Spokane	10.00	161.00	23.30	13.00	11.00	11.00	4.00			5.00	13.60	5.00	6.80		266.70
Steubenville		100.00	75.00												175.00
Tennessee															
Uncompahgre															
Vermont		72.00													
Westminsterland	25.00	225.00		40.00	12.00	8.00	10.00			12.00	.75	10.00	1.50		61.25
Totals			61.00		10.00	25.00								5.00	161.00
CONGREGATIONS															
Avalon		250.00													250.00
Bellevue		200.00													200.00

Totals			61.00		10.00	25.00									3.00	101.00
CONGREGATIONS																
Avalon		250.00														250.00
Ezel				200.00												200.00
Frenchburg				270.99												270.99
Marissa		360.00														360.00
First Richester, N. Y.		399.99														399.99
Sparta		500.00														500.00
Tahoma Terrace				100.00												100.00
Wallace Memorial, Philadelphia		583.31														583.31
Warm Springs, Cong. and S. S.	13.00			11.00	15.78	13.00										52.78
Miscellaneous			67.00	371.90	21.00											459.90
Totals	13.00	2093.30	67.00	953.89	36.78	13.00										3176.97
SABBATH SCHOOLS																
Boulevard Sabbath School, Philadelphia		416.65														416.65
First Rochester, New York		16.66														16.66
Walton, New York		125.00														125.00
Women's Friendly Bible Class, Detroit		30.00														30.00
Miscellaneous	2.00		211.00	1.00	.94	2.00		20.00								236.94
Totals	2.00	588.31	211.00	1.00	.94	2.00		20.00								825.25
INDIVIDUALS																
Nora K. Brownlee	300.79			300.00												600.79
John Crawford Park				100.00		100.00										200.00
J. O. Springer	150.00															150.00
Ida Woods		334.00		50.00												384.00
Friends of Missions	200.00	57.50	50.00	1000.00	1000.00	1000.00										3307.50
Rev. and Mrs. E. H. Carson	5.00		5.00		45.00											55.00
Miscellaneous	61.00		527.00	130.00	15.00	115.00				20.00		10.00				878.00
Totals	716.79	391.50	582.00	1580.00	1060.00	1215.00				20.00		10.00				5575.29
Grand Totals	3079.05	17201.11	3463.21	4978.85	1616.72	2287.00	362.00	314.57	396.00	404.00	422.30	312.00	187.35	48.00		35072.20

Congregations

Adamsville, Pa.	$ 25.00
Military Ave., Detroit, Mich.	10.00
Sixth Church, Allegheny	77.55
Second Church, Butler	259.35
Greenwich, New York	11.00
North Park, Buffalo, New York	10.00
Central Omaha, Nebraska	27.00
Hope Congregation, New York	25.00
Ewing, Nebraska	15.00
	$459.90

Sabbath Schools

Primary Dept., Cannonsburg	$ 60.00
Primary Dept., 2nd Cambridge, O.	35.00
First Portland, Oregon	20.00
Mrs. Vernon Hall, Detroit, Mich.	80.00
Gleaners' Class, Jamestown, O.	36.00
Warm Springs, Oregon	5.94
	$236.94

Individuals

Jennie E. McFadden, Pasadena Calif.	$ 60.00
Lucy Lightowler, Philadelphia, Pa.	200.00
Margaret W. Hoburg, Cheswick, Pa.	80.00
Mrs. R. T. Russell, Sandwich, Ill.	15.00
Kindergarten, Tanta, Egypt	30.00
Mrs. Wallen, Atkinson, Neb.	5.00
Laura M. Young, St. Charles, Iowa	25.00
Effie West, San Diego, Calif.	25.00
Mrs. J. D. Sands, Pittsburgh, Pa.	5.00
Anneta Wilson, Sylacauga, Ala.	5.00
Mrs. A. R. Johnston, New Concord, Ohio	50.00
Dr. and Mrs. G. N. Fisher, Morgan Hill, Calif.	5.00
The Grifee Family, Alden, Kansas	6.00
Mary Isabel Taggart, Clardina, Iowa	70.00
Mrs. Luella T. Tidrick, Sterling, Kansas	2.00
Mrs. James A. Fleming, Indiana, Pa.	30.00
Minnie E. Beatty, Butler, Pa.	40.00
Mr. and Mrs. H. V. Pillow, Morgan Hill, Calif.	2.00
Mrs. Ruth Lorenz, San Jose, Calif.	12.00
Esther M. Ellis, South Pasadena, Calif.	10.00
Mr. and Mrs. A. M. Ganter, South Pasadena, Calif.	5.00
Dr. Helen Sharp, Granville, Ohio	50.00
Ruth L. Pollock, Decatur, Ill.	25.00
R. W. Dinsmore, New Castle, Pa.	50.00
Mrs. Melva M. Anderson, New Bedford, Pa.	1.00
Joan E. Yilek, Washington, D. C.	5.00
Sallie E. Dickey, Uhrichsville, Ohio	40.00
Annie B. Pollock, Ontario, Calif.	25.00
	$878.00

Respectfully submitted,
MRS. SAMUEL E. BAIRD
Treasurer.

FOREIGN MISSIONARIES SUPPORTED BY THE WOMEN'S GENERAL MISSIONARY SOCIETY

PUNJAB, INDIA

Miss Ruth I. Ardrey, 1921—Sialkot City
Miss Margaret Ballantyne, 1941—Gujranwala
Miss Minnie E. Beatty, 1912—Abbottabad
Miss R. Jean Black, 1921—Pasrur
Miss Frances E. Brown, 1927; 1937—Lyallpur
Miss Lois Boyd, 1918—Sangla Hill
Miss Theresa I. Brownlee, 1922—Sialkot City
Miss Marie Cash, R.N., 1926—Pasrur
Miss Evelyn Cathcart, 1925—Rawalpindi
Miss Margaret Fehlman, 1918—Sialkot City
Miss Betsy Fleming, 1918—Pasrur
Miss Vida J. Graham, 1922—Pathankot
Miss Evva P. Hartig, R.N.A., 1924—Jhelum
Miss Eva M. Hewitt, 1930—Hajipur, Sialkot City
Miss Reba C. Hunsberger, M.D., 1921—Tavila
Miss Mary Kyle, 1904—Pasrur
Miss M. Frances Lincoln, R.N., 1920—Sargodha
Miss Laura R. MacLachlan, 1938—Badomali
Miss Elizabeth McConnell, R.N., 1931—Taxila
Miss Evelyn M. McKelvey, R.N., 1937—Sialkot City
Miss Marian T. Peterson, M.R.E., 1930—Rawalpindi
Miss Louise Scott, 1916—Gujranwala
Miss S. Jane Lamont, 1928—Pathankot
Miss Helen C. Sharp, M.D., 1932; 1944, Sialkot City
Miss Vivian Trimble, 1921—Pathankot
Miss Helen V. Weede, 1928—Sargodha
Miss Georga Wengert, 1920—Abbottabad

ON FURLOUGH

Miss N. Addaline Brandon, 1931—c/o Mr. John Brandon, McIvor, Michigan
Miss Marjorie Faught, R.N., 1933—5006 Spruce St., Philadelphia, Pa.
Miss Alice G. Hill, 1938—Greensboro, Vt.
Miss Glendine Lundquist, R.N., 1932, Winfield, Iowa
Miss Margaret L. Murdoch, 1924—c/o Rev. George Murdoch, Cambridge, N. Y.
Miss Ruth M. Nichol, 1933—c/o Rev. Wm. M. Nichol, 820 Kirkpatrick St., Braddock, Pa.
Miss Willa M. Ramsey, 1921—509 Walnut St., Irwin, Pa.
Miss Laura Reynolds, 1924—242 Tuscarora Road, Buffalo 20, N.Y.

EGYPT

Miss Leota Cabeen, 1909—Alexandria
Mrs. Mary K. Coventry, 1908; 1918—Benha
Miss Anna B. Criswell, LL.D., 1905—Assiut
Miss Mary Frances Dawson, 1929; 1945—Cairo
Miss Lucia Dwight, 1919—Mansura
Miss Davida Finney, Litt.D., 1915—Cairo
Miss Elsie M. French, LL.D., 1909—Cairo
Miss Martha C. Glass, 1921—Luxor
Miss Eulalia D. Grether, 1929—Tanta
Miss Nellie V. Hill, R.N., 1945—Assiut
Miss Millie I. Kelso, 1946—Cairo
Miss Lois D. Kingan, 1926—Cairo
Miss Lucy Lightowler, 1921—Cairo
Miss Helen J. Martin, Ped. D., 1915—Cairo
Miss Dora B. Mason, 1918—Assiut
Miss Jeannette McCrory, 1916—Minia
Miss Lucille B. Nichols, R.N.A., 1945—Tanta
Miss Helen J. Noordewier, 1921—Luxor
Miss Stella Robertson, 1922—Cairo
Miss Martha A. Roy, M.A., 1935—Luxor
Mrs. Rachel T. Seiver, 1925—Mansura
Miss Jane C. Smith, R.N., 1922—Cairo
Miss Nellie C. Smith, 1911—Beni Suef
Miss Mary L. Thompson, LL.D., 1917—Assiut
Miss Ethel Weed, 1919—Alexandria
Miss Ida B. Whiteside, 1913—Beni Suef
Miss Louise N. Williamson, 1944—Cairo
Miss Ruth M. Williamson, 1924; 1944—Tanta
Miss Elizabeth M. Wilson, 1932—Fayoum
Miss Esther W. Wilson, 1919—Luxor
Miss Margaret A. Work, 1924—Cairo
Miss Laura Wright, 1921—Tanta

ON FURLOUGH

Miss Helen R. Brownlee, R.N., 1934—c/o Nurses' Home, Buhl Hospital, Sharon, Pa.
Mrs. Ada A. Dunlap, 1926—R. D. 3, Albany, Ore.
Miss Alice Grimes, 1924—West Alexander, Pa.
Miss Elizabeth McKibben, R.N.—109 Laurel Ave., Pittsburgh 2, Pa.
Miss Sarah B. Meloy, Litt.D., 1923—2219 Ridge Ave., Evanston, Ill.
Miss Venna R. Patterson, 1924—923 Sixth St., North, Nampa, Idaho
Miss Frances Patton, 1922—Sparta, Ill.
Miss Mary C. Thompson, 1939,—235 East 49th St., New York 17, N. Y.
Miss Helen M. Walker, 1930—67 E. Evergreen St., Youngstown 5, Ohio

THE SUDAN

Miss Mary E. Cole, 1919—Khartum North
Miss Una Cole, 1918—Khartum North
Miss Mary V. Ewing, R.N., 1940—Doleib Hill
Miss Marian I. Farquhar, 1945—Nasir
Miss Elsie E. Grove, 1912—Doleib Hill
Miss Ray Huffman, R.N., 1924—Nasir
Miss Marguerite McClellan, 1926—Khartoum North
Miss Mary Jane McKnight, 1922—Khartoum
Miss E. Verna Pillow, 1930—Omdurman
Miss Mary K. Smith, M.D., 1944—Nasir

ON FURLOUGH

Miss Aulora R. McIntyre, 1911; 1919—Lenox, Iowa
Miss Frances Turk, R.N., 1921—823 E. Hutchinson Ave., Edgewood, Pittsburgh, Pa.

ETHIOPIA

Miss Ruth C. Beatty, R.N., 1921—Sayo, via Gambeila, Anglo-Egyptian Sudan
Miss Isabel Blair, 1932—Sayo, via Gambeila, Sudan
Miss Hazel J. McGeary, 1946—Addis Ababa
Mrs. A. W. Pollock, R. N., 1942—Gore
Mrs. Ruth L. Walker, 1923—Addis Ababa

UNDER APPOINTMENT

Miss Aleta J. Matthews, 1946—153 Institute Place, Chicago, Ill.
Miss Dorothy L. Rankin, 1946—235 E. 49th St., New York 17, N. Y.

EXTENDED FURLOUGH

Miss Hazel Bennett, 1908—263 Park St., Socorro, N. Mex.
Miss Alfaretta M. Hammond, 1904—State Hospital, Warren, Pa.
Miss Janette M. Howland, 1921—Walton, N. Y.
Miss Evelyn McFarland, 1919—New Wilmington, Pa.
Miss Edna B. Sherriff, 1920—R. D., Norwalk, Iowa

RETIRED FROM ACTIVE SERVICE

PUNJAB, INDIA

Miss Emma Dean Anderson, 1881—Penn and Trenton Ave., Pittsburgh 21, Pa.
Miss Mary J. Campbell, 1884—Box 240, Jerusalem, Palestine
Miss Laurella G. Dickson, 1897—Tarkio, Mo.
Miss Ella M. Gordon, 1893—Pattersonville, N. Y.
Miss Kate A. Hill, 1896—Eldora, Iowa
Miss Flora Jameson, 1903—82 Bonvue St., Pittsburgh 14, Pa.
Miss Mary E. Logan, 1891—325 W. 7th St., Rushville, Ind.
Miss Lillian A. McConnell, 1902—12 S. C St., Lake Worth, Florida

EGYPT

Miss Ella M. Barnes, 1911—316 S. Ninth St., Monmouth, Ill.
Miss Margaret A. Bell, 1901—Star Route, Atlantic, Iowa
Miss Minnehaha Finney, 1894—121 North 7th St., Sterling, Kans.
Miss Rena L. Hogg, 1899—Assiut, Egypt
Miss E. Roxy Martin, 1901—Fair Meadows, Limekiln Park, R. D., Chalfont, Pa.
Miss Carol E. McMillan, 1906—Aledo, Ill.
Miss Marion A. Paden, 1904—c/o Mrs. D. C. Wills, 12467 Cedar Rd., Cleveland, Ohio
Miss Laura B. Walker, 1904—1109 McClure Ave., Munhall, Pa.
Miss Ruth A. Work, 1904—2235 Norwalk Ave, Los Angeles 41, Calif.

HOME MISSIONARIES SUPPORTED BY THE WOMEN'S GENERAL MISSIONARY SOCIETY

INDIAN MISSIONS

Rev. Fred C. Patterson	Tama, Iowa
Rev. E. W. Machamer	Warm Springs, Ore.
Rev. Ernest H. Carson	Simnasho, Ore.
Rev. George W. Smith	
Cherokee Mission, Stilwell, R. R. No. 1, Okla.	

CITY AND PRESBYTERIAL

Mrs. Mary Ciancio	Wilkinsburg, Pa.
Miss Ruth E. Findley	Glendale, Cal.
Miss Dorothy Partington	Westland, Pa.
Mrs. R. G. Russell	Burgettstown, Pa.

RETIRED FROM ACTIVE SERVICE

Mrs. J. C. Alter	Berkeley, Cal.
Miss Margaret Beveridge	Monmouth, Ill.
Miss Mae Beveridge	Monmouth, Ill.
Miss Sallie E. Dickey	Binghampton, N. Y.
Mrs. Catherine Lamb	Crafton, Pa.

MOUNTAIN MISSIONS

FRENCHBURG, KY., SCHOOL

Supt. and Mrs. Harry L. Cowden	Frenchburg, Ky.
Miss Ruth Courter, Principal	Frenchburg, Ky.
Miss Helen Andrews	Frenchburg, Ky.
Mr. John Besco	Frenchburg, Ky.
Miss Jean Christenson	Frenchburg, Ky.
Mr. Arthur Gathman	Frenchburg, Ky.
Mrs. Arthur Gathman	Frenchburg, Ky.
Mrs. Wallace Guthrie	Frenchburg, Ky.
Miss Isabel Hay	Frenchburg, Ky.
Miss Helen Larson	Frenchburg, Ky.
Miss Alberta McBride	Frenchburg, Ky.
Miss Ethel Taylor	Frenchburg, Ky.
Miss Annetta Wilson	Frenchburg, Ky.
Miss Gladys Wright	Frenchburg, Ky.
Miss Winifred Moore, Sec.	Frenchburg, Ky.
Mrs. Rachel Boyd	Frenchburg, Ky.
Miss Grace Vincent, Matron	Frenchburg, Ky.
Miss Grace Huntley, Supt. Clothes Room	Frenchburg, Ky.
Mr. Martain Hovermale, Shop	Frenchburg, Ky.
Mrs. John Bosco, Dietitian-Cook	Frenchburg, Ky.

JANE COOK HOSPITAL

Mrs. Meda Hovermale, R.N. Acting Supt.	Frenchburg, Ky.
Mrs. Betty Nester	Frenchburg, Ky.
Mrs. Marie Gay	Frenchburg, Ky.
Mrs. Wiggenton, Dietitian-Cook	Frenchburg, Ky.

EZEL, KENTUCKY, SCHOOL

Supt. and Mrs. William A. Heagen	Ezel, Ky.
Miss Sara M. Conrad, Principal	Ezel, Ky.
Miss Lucille Artman	Ezel, Ky.
Mr. Hiram Baird	Ezel, Ky.
Miss Wilda Barnes	Ezel, Ky.
Miss Ruth Bemis	Ezel, Ky.
Miss Mary Louise Bymers	Ezel, Ky.
Miss Dorothy Dinsmore	Ezel, Ky.
Miss Bulah Hogan	Ezel, Ky.
Miss Ulrica Liggitt	Ezel, Ky.
Miss Eleanor Mann	Ezel, Ky.
Miss Gladis Millen	Ezel, Ky.
Miss Larue Millen	Ezel, Ky.
Miss Ondeine Rau	Ezel, Ky.
Miss Esther Smith	Ezel, Ky.
Miss Olive Laing, Secretary	Ezel, Ky.
Mr. Revis Carr, Shop	Ezel, Ky.
Mrs. Gilley, Dietitian-Cook	Ezel, Ky.

FRENCHBURG AND EZEL CHURCHES

Rev. and Mrs. Ralph E. Ayers	Ezel, Ky.

NEGRO MISSIONS

ANNEMANIE, ALA.

Mr. Walter R. Sutton, Principal	Annemanie, Ala.
Mrs. Warnether Allen	Annemanie, Ala.
Mrs. Mary S. Bridges	Annemanie, Ala.

CAMDEN, ALA.

Mr. A. C. Peoples, Principal	Camden, Ala.
Mrs. A. C. Peoples	Camden, Ala.
Mr. E. W. Lindsey	Camden, Ala.
Mr. R. H. Harvey	Camden, Ala.
Mrs. S. W. Rivers, Matron	Camden, Ala.
Mrs. B. D. Bridges	Camden, Ala.
Mrs. P. H. Parker	Camden, Ala.
Mrs. A. E. Freeman	Camden, Ala.
Miss E. M. Brooks	Camden, Ala.
Miss N. F. Smith	Camden, Ala.
Miss L. M. Washington	Camden, Ala.
Miss M. B. Thompson	Camden, Ala.
Mrs. A. S. Roach	Camden, Ala.
Mrs. L. A. Parrish	Camden, Ala.
Miss C. B. Patterson	Camden, Ala.
Mrs. E. M. Smith	Camden, Ala.
Mr. I. E. Ephraim	Camden, Ala.
Mr. L. Roach	Camden, Ala.
Miss M. F. Stanford	Camden, Ala.
Mrs. J. L. Brooks	Camden, Ala.
Mrs. M. L. Smith	Camden, Ala.
Mrs. S. P. Scott	Camden, Ala.
Miss C. B. Ephraim	Camden, Ala.
Rev. D. F. White, Minister	Miller's Ferry, Canton Bend, Camden, Ala.
Mrs. D. F. White	Camden, Ala.

HENDERSON, N. C.

Mrs. Eva J. Adams, R.N., Sup't	Henderson, N. C.
Miss Gertrude Allen, R.N.	Henderson, N. C.
(Four other graduate nurses)	Henderson, N. C.
(Twelve other workers)	Henderson, N. C.

KNOXVILLE, TENN.

Mrs. Ethel Lawrence	Knoxville, Tenn.
Mrs. Patsy L. Kennedy	Knoxville, Tenn.
Miss Mabel Weir	Knoxville, Tenn.

MILLER'S FERRY, ALA.

Mr. N. D. Williams, Principal	Miller's Ferry, Ala.
Mr. B. T. Ridgeway	Miller's Ferry, Ala.
Mr. C. T. Patterson	Miller's Ferry, Ala.
Mrs. Maude Mobley Williams	Miller's Ferry, Ala.
Miss Pearlie Mae Easley	Miller's Ferry, Ala.
Mr. Joseph Davis	Miller's Ferry, Ala.
Mrs. Susie V. Green	Miller's Ferry, Ala.
Miss Wilhera McGown	Miller's Ferry, Ala.
Mrs. L.B. Ridgeway	Miller's Ferry, Ala.
Miss Viola Thompson, Matron	Miller's Ferry, Ala.
Mrs. Roma Patterson	Miller's Ferry, Ala.
Miss Myrtlene Battle	Miller's Ferry, Ala.
Miss Geneva Shamburger	Miller's Ferry Ala.
Miss Annie L. Veal, Secretary	Miller's Ferry, Ala.
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Annual Convention Of The Women's General Missionary Society Of The United Presbyterian Church Of North America Monmouth, Illinois, June 10-13, 1947

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